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Religious Communications.

To the Editor of the Christian Observer.

SIR,

THE following Letters of the Rev. WILLIAM MOMPESSON, preserved in the second volume of Seward's Anecdotes, breathe so much of a truly Christian spirit, in a season of extraordinary trial, that I doubt not they will be acceptable to many of your readers.

N. D.

"Ancient France may, with justice, boast of a prelate in "Marseilles' good bishop," who was the benefactor and the preserver of mankind: England, however, may congratulate herself in having cherished in her bosom a parish-priest, who, without the dignity of character, and the extent of persons over whom M. de Belsunce distributed the blessings of his pastoral care, watched over the smaller flock committed to his charge at no less risque of life, and with no less fervour of piety and activity of benevolence.

"The Rev. Mr. MOMPESSON was rector of Eyam in Derbyshire during the time of the plague that nearly depopulated the town in the year 1666, the year after the plague of London. He married Catherine, the daughter of Ralph Carr, Esq. of Cowpon, in the county of Durham, by whom he had two children living at the time of this dreadful visitation. He in vain intreated Mrs. Mompesson to quit Eyam at the time of the plague, and to take her two children with her. He told her, that though it was his duty to stay amongst his parishioners during their affliction, it was by no means hers; and that she by these means would save her children from being infected with the reigning distemper. She said, that she would live and die with him. The children were at last sent away. A monument has been erected to her with this inscription: "Catharina, Uxor Guliel. Mompesson, hujus Ecclesiæ Rectoris; Filia Rodolphi Carr, nuper de Coupon in Comitat. Dunelm. Armig. sepulta est xxiii. Die Mens. August. Anno Domini, 1666." Under a death's-head, on one side of the tomb, is this inscription: "Mors mihi lucrum." On the other, is an hour-glass, with these words: "Cavete! Nescitis horam."

"Mr. Mompesson, who appears to have been an ailing man, never caught the plague; and was enabled, during the whole time of the calamity, to perform the functions of the physician, the legislator, and the priest of his afflicted parish; assisting the sick with his medicines, his advice, and his prayers. Veneration, no less than curiosity, must lament that so little is known of this venerable pastor after the plague. Tradition still shews a cavern near Eyam, called at this day Cucklett's Church, and formerly called Cucklett's Fields, where this respectable man used to preach and pray to those of his parishioners who had not the distemper. This fatal disease visited seventy-six families, out of which two hundred and fifty-six persons died. The Church-yard not being able to contain the bodies of those that perished by the plague, many persons were buried in the hills and the fields adjoining. Many

of the tomb-stones erected to their memory are still visible, particularly those of the family of Hancock, one of whom is said to have set on foot the plating trade at Sheffield. The plague broke out in the spring of 1666, and ceased at the beginning of October in the same year. It was supposed to have been brought from the metropolis in some woollen cloths that were purchased in that city soon after the plague of 1665, and which had not been sufficiently ventilated and fumigated.

"To prevent the plague from spreading into the neighbourhood of Eyam, the Earl of Devonshire, then resident at Chatsworth, six or seven miles from Eyam, caused provisions and the necessaries of life to be placed upon the hills at regular times, and at appointed places, to which the inhabitants resorted, and carried off what was left for them. By the persuasion and authority of the excellent rector, the inhabitants were prevailed upon to remain within a certain district. Mr. Seward, the last rector, the father of the elegant poetess of his name, preached a centenary sermon upon the plague in 1766, in the parsh church of Eyam, composed with such a power of description, and such a pathetic appeal to the feelings of his auditors (many of whom had lost their ancestors by that dreadful visitation) that he was continually interrupted by the exclamations and tears of his audience.

"By the kindness of a gentleman of Eyam, the public is presented with three original letters of the Rev. Mr. Mompesson, written during the time of the plague. I hope that neither I nor my friends shall ever know that person who can read them without tears.

"To my dear children, George and Elizabeth Mompesson, these present with my blessing.

"Dear hearts, Eyam, Aug. 1666.

"This brings you the doleful news of your dear mother's death, the greatest loss that ever yet befel you! I am not only deprived of a kind and loving consort, but you also are bereaved of the most indulgent mother that ever dear children had. But we must comfort ourselves in God with this consideration, that the loss is only ours, and that what is our sorrow is her gain: the consideration of her joys, which I do assure myself are unutterable, should refresh our drooping spirits.

"My dear hearts, your blessed mother lived a most holy life, and made a most comfortable and happy end, and is now invested with a crown of righteousness. I think that it may be useful to you to have a narrative of your dear mother's virtues, that by the knowledge thereof you may learn to imitate her excellent qualities.

"In the first place, let me recommend to you her piety and devotion (which were according to the exact principles of the Church of England). In the next place, I can affirm of her, that she was composed of modesty and humility, which virtues did possess her dear soul in a most eminent manner. Her discourse was ever grave and meek, yet pleasant withal; a vaunting immodest word was never heard to come out of her mouth. Again; I can set her forth in her two other virtues, i. e. charity and frugality. She never valued any thing she had, when the necessity of her poor neighbours did require it, but had a bountiful heart to all indigent and distressed persons. And again, she was never lavish or profuse, but was commendably frugal; so that I profess in the presence of God, I never knew a better housewife. She never delighted in the company of tattling women, and abhorred as much a wandering temper of going from house to house to the spending of precious time, but was ever busied in useful occupation. In all her ways, she was extremely prudent, kind, and affable; yet to those from whom she thought no good could be reaped from her company, she would

not unbosom herself, but in civility would dismiss their society.

"I do believe, my dear hearts, upon sufficient grounds, that she was the kindest wife in the world; and I do think from my soul, that she loved me ten times more than herself. Of this I will give you a notable instance: some days before it pleased God to visit my house, she perceived a green matter to come from the issue in my leg (which she fancied to be a symptom of the raging distemper amongst us) and that it had got vent, and that I was past the maturity of the disease, whereat she rejoiced exceedingly. Now I will give you my thoughts of this business: I think that she was mistaken in her apprehensions of the matter, for certainly it was the salve that made it look so green; yet her rejoicing on that account was a strong testimony of her love to me; for I am clear that she cared not (if I were safe) though her own dear self was in ever so much pain and jeopardy. Farther I can assure you, my sweet babes, that her love to you was little inferior to her's to me; for why should she be so desirous for my living in this world of sorrows, but that you might have the comfort of my life. You little imagine with what delight she was wont to talk of you both; and the pains that she took when you sucked on her breasts is almost incredible. She gave a large testimony of her love to you upon her death-bed. For, some hours before she died, I brought her some cordials, which she plainly told me she was not able to take. I desired her to take them for your dear sakes. Upon the mention of your dear names, she lifted up herself, and took them, which was to let me understand, that (whilst she had any strength left) she would embrace any opportunity she had of testifying her affection to you.

"Now I will give you an account of her death. It is certain that she had a sad consumption upon her, and her body was then much wasted and consumed; however we being surrounded with infected families, she undoubtedly got the distemper from them. Her bodily strength being much impaired, she wanted not to struggle with the disease, which made her illness so very short, all which time she shewed much sorrow for the errors of her soul, and often cried out, One drop of my Saviour's blood to save my soul! At the beginning of her sickness she intreated me not to come near her, for fear that I should receive harm thereby; but I can assure you that I did not desert her, but (thank God) I stood to my resolution not to be from her in all her sickness, who had been so tender a nurse to me in her health. Blessed be God, that he enabled me to be so helpful to her in her sickness, for which she was not a little thankful. No worldly business in her sickness was any disturbance to her; for she minded nothing but the making her calling and election sure; and she asked forgiveness of her maid for giving her sometimes an angry word. I gave her several sweating antidotes, which had no kind of operation, but rather scalded and inflamed her more; whereupon her dear head became distempered, which put her upon impertinencies, and indeed I was troubled thereat; for I propounded several questions in divinity to her; as—by whom, and on what account, she expected salvation? and, what assurance she had of the certainty thereof? Though in other things she talked at random, yet at the same time to such questions as these she gave me as good an answer as I could possibly desire or expect; and at these times I bid her repeat after me certain prayers and ejaculations which she always did with much devotion, which was no little comfort and admiration to me, that God should be so good and gracious to her.

"A little before her dear soul departed, I was gone to bed; she sent for me to pray with her: I got up

and went to her, and asked her how she did. Her answer was, that she was but looking when the good should come; and thereupon we went to prayers.

"She had her answers in the Common Prayer Book as perfect as if she had been in perfect health, and an Amen to every pathetic expression. When we had ended our prayers for the visitation of the sick, we made use of those prayers which are in the book called the Whole Duty of Man; and when I heard her say nothing, I urged her, and said, My dear, dost thou mind? Yes, was the last word which she spoke. I question not, my dear hearts, but that the reading of these lines will cause many salt tears to spring from your eyes. Yet this may be some comfort to you, to think (as I conclude) your dear mother a glorious saint in heaven.

"I could have told you of many more of your dear mother's excellent virtues; but I hope that you will not in the least question my testimony, if in a few words I tell you that she was pious and upright in her conversation. Now to that God who bestowed these graces on her, be ascribed all honour, glory, and dominion, the just tribute of all created beings for evermore. Amen.

"William Mompesson."

"TO SIR GEORGE SAVILLE, BART.

"*Eyam, Sept.* 1, 1666.

"HONOURED AND DEAR SIR,

"This is the saddest news that ever my pen could write! The destroying angel having taken up his quarters within my habitation, my dearest dear is gone to her eternal rest, and is invested with a crown of righteousness, having made a happy end.

"Indeed, had she loved herself as well as me, she had fled from the pit of destruction with her sweet babes, and might have prolonged her days; but that she was resolved to die a martyr to my interest. My drooping spirits are much refreshed with her joys, which I think are unutterable.

"Sir, this paper is to bid you a hearty farewell for ever, and to bring you my humble thanks for all your noble favours (and I hope that you will believe a dying man) I have as much love as honour for you, and I will bend my feeble knees to the God of heaven, that you, my dear lady, and your children, and their children, may be blest with external and eternal happiness; and that the same blessing may fall upon my Lady Sunderland and her relations.

"Dear Sir, let your dying Chaplain recommend this truth to you and your family, that no happiness nor solid comfort can be found in this vale of tears like living a pious life; and pray ever retain this rule, Never to do any thing upon which you dare not first ask the blessing of God upon the success thereof.

"Sir, I have made bold in my will with your name for an executor, and I hope that you will not take it ill. I have joined two others with you that will take from you the trouble. Your favourable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they may be great, but good; and my next request is, that they may be brought up in the fear and admonition of the Lord.

"Sir, I thank God I am contented to shake hands with all the world, and have many comfortable assurances that God will accept me upon the account of his Son; and I find God more good than ever I thought or imagined, and I wish from my soul that his goodness were not so much abused and contemned.

"I desire, Sir, that you will be pleased to make choice of an humble pious man to succeed me in my parsonage; and could I see your face before my departure from hence, I would inform you which way I think he may live comfortably amongst his people, which would be some satisfaction to me before I die.

"Dear Sir, I beg your prayers, and desire you to procure the prayers of all about you, that I may not be daunted by all the powers of hell, and that I may have dying graces; that when I come to die, I may be found in a dying posture: and with tears I beg, that when you are praying for fatherless infants, you would then remember my two pretty babes.

"Sir, pardon the rude style of this paper, and if my head be discomposed, you cannot wonder at me. However, be pleased to believe that I am, dear Sir, your most obliged, most affectionate, and grateful servant,

WILLIAM MOMPESSON."

"TO JOHN BEILBY, ESQ. OF——— IN YORKSHIRE.

"DEAR SIR, *Eyam, Nov.* 20, 1666.

"I suppose this letter will seem to you no less than a miracle, that my habitation is *inter vivos*. I was loth to affright you with a letter from my hands, therefore I made bold with a friend to transcribe these lines.

"I know that you are sensible of my condition, the loss of the kindest wife in the world (whose life was truly imitable, and her end most comfortable.) She was in an excellent posture when death came with his summons, which fills me with many comfortable assurances that she is now invested with a crown of righteousness. I find this maxim verified by too sad experience: *Bonum magis carendo quàm fruendo cernitur* *. Had I been so thankful as my condition did deserve, I might yet have had my dearest dear in my bosom. But now farewell all happy days, and God grant that I may repent my sad ingratitude! The condition of this place has been so sad, that I persuade myself it did exceed all history and example. I may truly say that our town has become a Golgotha, the place of a scull; and had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorah. My ears never heard such doleful lamentations—my nose never smelled such horrid smell, and my eyes never beheld such ghastly spectacles! Here have been seventy-six families visited within my parish, out of which two hundred and fifty-nine persons died! Now (blessed be God) all our fears are over, for none have died of the infection since the eleventh of October, and all the pest-houses have been long empty. I intend (God willing) to spend most of this week in seeing all woollen clothes fumed and purified, as well for the satisfaction as for the safety of the country.

"Here hath been such burning of goods, that the like, I think, was never known; and indeed, in this I think that we have been too precise. For my part, I have scarce left myself apparel to shelter my body from the cold, and have wasted more than needed merely for example.

"As for my own part, I cannot say that I had ever better health than during the time of the dreadful visitation; neither can I say that I have had any symptoms of the disease. My man had the distemper, and upon the appearance of a tumour, I gave him several chemical antidotes, which had a very kind operation, and, with the blessing of God, kept the venom from the heart; and after the rising broke he was very well. My maid hath continued in health, which is as great a temporal blessing as could befal me: for if she had quailed †, I should have been ill set to have washed, and to have gotten my own provisions.

"I know that I have your prayers, and question not but I have fared the better for them. I do conclude that the prayers of good

* "Good is more perceivable in the privation than in the enjoyment."

† Quailed (old English) fell sick.

people have rescued me from the jaws of death; and certainly I had been in the dust, had not omnipotency itself been conquered by some holy violence.

"I have largely tasted the goodness of the Creator, and (blessed be his name) the grim looks of death did never yet affright me. I always had a firm faith, that my dear babes would do well, which made me willing to shake hands with the unkind froward world; yet I hope that I shall esteem it a mercy if I am frustrated of the hopes I had of a translation to a better place, and (God grant) that with patience I may wait for my chance, and that I may make a right use of his mercies; as the one hath been tart, so the other hath been sweet and comfortable. I perceive by a letter from Mr. Newby, that you concern yourself very much for my welfare, I make no question but I have your unfeigned love and affection. I can assure you, that during all my troubles you have had a great deal of room in my thoughts.

"Be pleased, dear Sir, to accept of the presentments of my kind respects, and impart them to your good wife, and all my dear relations. I can assure you that a line from your hand will be welcome to your sorrowful and affectionate nephew,

"W. MOMPESSON."

To the Editor of the Christian Observer.

To the unspeakable comfort of every real Christian, no doctrine has a broader or more immoveable basis to rest upon, than that of the divinity of the Lord Jesus Christ. It happily does not depend on a few insulated texts, but on such a number, that it may justly be said to be incorporated into the substance of divine truth. Like the blood in the human body, it circulates through every part of it. And not only this, it is grounded on the *most satisfactory of all evidence*, that which arises from a *collation* of texts. It has that "circumstantia Scripturarum," which Tertullian declares to be the best interpreter of the word of God, in a most wonderful and unparalleled degree. So firmly is this truth established, that it is matter of regret to see *weak* arguments sometimes adduced, in support of it, by well meaning and even *able* defenders of this doctrine. We are ready at least to exclaim "non tali auxilio," though not on all occasions inclined to add, "nec defensoribus istis tempus eget." It is as if a person were to cast a few grains of sand under a projecting part of one of the pyramids of Egypt, worn away by the silent lapse of ages, and at once a proof of its antiquity and durability; and then to look round with an air of confidence, as if he had contributed to the future support of the structure. It is humbly hoped, Sir, that the subjoined observations will not lie open to such an imputation: and this too, even if they should be found (as possibly they may) undeserving insertion. My object is, through the medium of your publication, *merely to submit them to the consideration of those, who are well versed in the Hebrew language.* They neither pretend nor profess to be original criticism. Whatever merit they may have, if any, lies only, or chiefly, in the application of the observations previously made by skilful Hebraists.

The sense of the Hebrew word הוּא, as used in the 53d chapter of Isaiah, and more particularly *the peculiar manner* in *which it is there introduced*, is that on which a few remarks are offered. From the account given by Parkhurst under that article, it seems that the word which we in many places translate "He," and which generally does mean He, (as the first beginner in Hebrew well knows,) has in this chapter a *much higher signification.* For the satisfaction of those who may not have Parkhurst at hand, it will be best perhaps to transcribe his etymology of it. In its *primary sense*, "it *denotes permanent existence or subsistence.* Secondly, it is used as *one*

of the divine names; He who hath permanent existence, who exists eminently." A quotation is then adduced from Mr. Lowth, Jer. 14—22, who states it to be often *equivalent to the true and eternal God,* referring to Deut. xxxii. 39; Isaiah xliii. 10—13, and lxviii. 12; and particularly to Ps. cii. 27 (in Orig. v. 28.) where the words rendered, "For thou art the same," וְאַתָּה הוּא should be rendered, Thou art the *Eternal one, or God.* We are then referred by Parkhurst to Ps. lxiv. 5; Neh. ix. 6, 7; Hosea x. 2; Isaiah lxi. 4; as also to Herbelot's Bibliotheque in Hos. As no opportunity offers itself to the author of this paper, of access to Herbelot's Bibliotheque, the additional information, relative to this subject, which may be found there, he cannot appreciate. He cannot help thinking, however, and submitting to those who will be at the trifling pains to examine the texts referred to in the original, that already a *very strong case is* made out, upon the point in question. Strong however as it may be, it receives in his mind, and doubtless will receive in their's also, a very material, he may almost say, an *irresistible* accession of strength, from an appeal to the interpretation put upon this word by the *Jews themselves.* How then do the Jews understand the word הוּא? Do *they* consider it even as equivalent to the true and eternal God? Do *they* consider it as one of the divine names? A reference to the prayer used by them at the conclusion of the passover, will satisfy these questions. In that prayer, which may be found, p. 417, Buxtorf's Syn. Jud. the word הוּא is used as one of the divine names, and as meaning nothing less than *the true and eternal God,* no less than *two and twenty times.* In the prayer in question, it *can* mean nothing else. The ordinary signification "He," it is *impossible* to affix to it. It most evidently is *a noun* with a number of adjectives joined to it, and as evidently is addressed to Almighty God. It begins אדיר הוּא "Glorious God"—and we find the Almighty addressed in it, as לְהוּא בְּחִי רְהוּא נְדוֹל הוּא וְד נו and so on. This passage is surely agminis instar, a very host in itself, to prove the meaning of this word. No doubt can remain in the mind of any one who reads it, but that הוּא is one of the divine names: in short, that it is equivalent to יהוה. When the circumstance of its being thus used by *Jews:* by Jews in their *prayers,* where we might expect that it would be used in its *commonly received* sense: and by Jews, whose reverence to the names appropriate to God is so great, as to amount in some instances even to *superstition,* in a prayer so solemn and earnest as the present one, is duly considered, surely no word in any language can have a fixed meaning, if the signification of this word is not determined. O did they but know that their fathers crucified, and they reject this very God!

But a strong corroboration of these conjectures arises from attending to the peculiar manner, in which the word is introduced. The *connection* which it has with the *sense* of those sentences where it is found, is very remarkable. For it will surprise some perhaps to be told, that the word "He," in Isaiah liii. is very far from having the word הוּא *in every instance* to answer to it. So far from it, the word הוּא is only used *five times* in the original, whereas the word "He" (as הוּא is also translated in those five places) is to be found two-and-twenty times. Now whence does this arise? To say that the Hebrew idiom required it in those five places, and did not require it in the remaining seventeen, is obviously false. It does not require the learning of Buxtorf or Vitringa to confute such a position. It is impossible to gain a solution in this way. How then shall we gain it? Shall it be in the easiest of all ways, by saying, that in fact there is nothing to solve; that there is nothing remarkable in its introduction in one

place, and its non-introduction in another? This perhaps may be the ground taken; and it may be thus defended. "Is there any thing different here, from what we meet with in translations from the Latin language? For instance, how often is "Ille" introduced in one place and not in another? And yet in the translation we find "He" repeated, both where there is "Ille" in the original to answer to it, and where that is not the case." This cannot be denied. But in order to state the case *fairly*, you should put it thus. Suppose any prophetical verses were extant relative to what Jupiter (we will say) would do at a distant period in behalf of the Roman people: and that this word "Ille" was in its commonly received sense synonimous with "Jupiter." Suppose there were prayers in which it was so used repeatedly. Now if this word were introduced into such prophetical verses, (the word meaning Jupiter elsewhere, and the verses confessedly relating to him,) *would it raise no suspicion* in that case, that he might be designated under the very name, ascribed to him in the Pantheon? It is an easy way of getting rid of a difficulty to say that none exists. It is the way in which the ostrich gets rid of the difficulty of escaping from her pursuers, by thrusting her head into a bush. It happens not unfrequently, and you, Sir, *may* know it by melancholy experience, that a difficulty is at once both seeing and pursuing the critic, whilst he with his head thrust into the bush, is crying out, that for his part he cannot discover what can have puzzled so many commentators. Shall we then say that nothing was intended by it? Surely no one can read the *last verse* of the chapter in the original, without seeing that it is *purposely* introduced. In that verse we have the English word "He" four times. But the word הוּא is only to be found once in it. "*He* shall divide," &c. has not הוּא to answer to it. Neither has "*He* hath poured out," &c. nor has "*He* was numbered with the transgressors." But when we come to the sentence, "*He* bears the sin of many," there we find that the original is הוּא. Can it be supposed that it can have been inserted there without *some reason?* Surely not. And this reason may be found, unless the author of these remarks is much deceived, in *its connection with the meaning of the very sentence in question.* "He *bare the sin of many.*" Is it not this? The word הוּא being equivalent to יהוה Jehovah, the eternal God, is in this chapter appropriated to that act of Godhead, the bearing of sin, in such a manner, that it is no where used except in connection with the bearing of sin *expressed*, or (what is the same) *vicarious sufferings.* To ascertain this, reference only need be had to the different places where it occurs. In v. 4. "He hath borne our griefs," הוּא is the corresponding word; and the connection spoken of is evident. Nor is it less so in the fifth verse, in which הוּא is used, "but *He* was wounded *for our transgressions,*" where the whole drift and gist of the verse is to shew that Christ's sufferings were *vicarious.* In the seventh verse, "He was oppressed, and *he* was afflicted," where the second "He" has הוּא to answer to it, it may be supposed that this hypothesis is overturned. It would be entirely so (it is confessed) if *this* were the *right translation.* But it is clear that Bishop Lowth's is the right one, who renders it thus: "It was exacted, and *He* was made answerable." According to the rendering of the passage, we might expect more, if possible, than in any other place, to find הוּא to answer to "He." We accordingly do find it נגש—נִגַּשׁ וְהוּא נַעֲנָה being a verb impersonal, and meaning "it was exacted." In verse 11, "for He shall bare their iniquities," and in the last verse, "*He* bare the sin of many," in both which places הוּא is used, the connection is too evident to need pointing out.

It is true that vicarious sufferings

are twice spoken of in this chapter; in verse 5, "he was bruised"—and in verse 8, "he was stricken," without הוּא being joined with them. But this in no degree invalidates what has been remarked. *Negative* can never be allowed to overturn *positive* evidence. Besides, though it appears evident that הוּא is designedly introduced into this chapter, it would be too much to expect such an attentive regard to system as that the bearing of sin should *never* be spoken of without it. The analogy of Scripture does not justify such an expectation. In truth, if the bearing of sin, and vicarious sufferings, were mentioned twenty times in this chapter, instead of twice, without הוּא, the observations, nevertheless, which have above been submitted to consideration, would, if true otherwise, be not at all affected by this circumstance.

Upon the whole then, Sir, it does appear highly probable, that the word הוּא, as used in Isa. liii. *should* be translated "the eternal God." That it *will* bear this sense, and *may* be so translated, there can scarcely, it is conceived, be any question. The *manner* also in which it is introduced, appears to be very remarkable, and to throw light as well upon the meaning of the word, as upon the great doctrine of the divinity of Jesus Christ, which it does seem most clearly to illustrate. The *appositeness* of the connection which it is thought is here discovered (whether it be so or not let your readers who are Hebraists decide) need not be pointed out to those who feel that the remembrance of sin is grievous, and the burthen intolerable. *They* deeply experience the need they have of *God* manifest in the flesh to atone for them. A sight of their own heart is with them the best answer to Socinianism. They will receive with thankfulness any additional evidence for the truth of a doctrine so highly prized by them. But at the same time they will doubtless feel, and the author of these remarks would ever wish them to feel, that they need not, like travellers benighted, be too ready to welcome every faint gleam of light, which after all may mislead them, when they are already, as far as evidence on this subject is concerned, enjoying the splendour of the meridian sun. J. S.

To the Editor of the Christian Observer.

I WISH rather to leave my late remarks on certain parts of Mr. Faber's interpretation of the prophecies, together with his candid reply to those remarks, to the deliberate consideration of your readers; than to incur the delay, and enter into the length of discussion, which a full examination of dubious positions involved in Mr. Faber's reply, and in the parts of his work to which it has reference, would entail. It is only on some very few points that I mean to trouble you with observations.

Referring to Mr Faber's paragraph numbered 1. (Christ. Obs. for August, p. 498) I may state, that when the angel has delivered a prediction of certain events, Dan. xi. xii. 1—4, and is then questioned when "the end of *these* wonders" shall be; the natural conclusion is, that by *these wonders* are meant the wonderful events which the angel had then been relating, and not events which had been foretold many years before in other prophetical visions. And when the angel in reply specifies a date commencing from the setting up of an abomination of desolation; it is not an arbitrary "*assumption*," but the natural conclusion, that he means *that* abomination of desolation which he had himself been in this vision predicting; and not *another* concerning which he had been wholly silent, but which had formerly been intimated to Daniel in another vision. The "assumption," whether right or wrong, seems to rest with Mr. Faber, when he affirms the concluding verses of Dan. xii. to relate to two antecedent visions (Dan. vii. viii.) no

less than to that vision to which it is subjoined, and of which it manifestly forms a part. And if the validity of this assumption were established, it would still remain highly improbable that the angel, after having predicted an abomination of desolation, should proceed without giving warning of his change of meaning, to specify a date referring to *another* abomination of which he had said nothing; an abomination entirely different in nature and in time, inflicted by a different power, and on a different party.

In my quere marked 3, (Christ. Obs. p. 358,) the reference Dan. viii. 13, ought to have been Dan. xi. 31. To this quere Mr. Faber refers in his paragraph marked 3, (Christ. Obs. p. 499, col. 1,) and very reasonably wonders what it meant.

With respect to Mr. Faber's paragraph numbered 1, (Christ. Obs. p. 499, col. 1) I am wholly at a loss to discover what is either the inconsistency, or the apparent concession of the point in question, which is ascribed to me. The doubt is not whether St. John brands Antichrist as "denying the Father and the Son;" but what is the import of that brand.

If St. John refers in the expression, "*Ye have heard* that Antichrist shall come," to a written prediction; why may not his reference be to 2 Thess. ii.? Assuming Mr. Faber's interpretation of the phrase, "the desire of women," to be right, still it is plain, that whoever denies the existence of the Father must of necessity deny the existence of the Son. Whoever is an Atheist, a fortiori, cannot be a Christian. So he who "exalts himself above all that is called God and worshipped," exalts himself equally above the Father and the Son.

Mr. Faber, through inadvertence, is not accurate, when he represents me as arguing, that "because the many Antichrists were professing Christians and false Prophets, therefore the great Antichrist *must* be professedly Christian and a false Prophet; namely, the false Prophet of the Apocalypse." (Christ. Obs. p. 500.) He adds, "I see not how such a conclusion *necessarily* follows from the premises." I did not affirm it to be a necessary conclusion: I asked whether it is not a natural conclusion. (Christ. Obs. p. 350.)

Of Socinianism, Mr. Faber and the Enquirer think alike. But because Socinians explain away the natural meaning of many texts; is every passage of Scripture to be of necessity taken literally? Does the man of sin, "shewing himself that he is God," literally claim to be the actual Deity? Is the common interpretation of that passage a "far fetched meaning?" That to interpret the denial of the Father and the Son, 1 John ii. 22, as a virtual rather than a literal denial, is not "unnatural," may appear from 1 Pet. ii. and Jude. The persons described by those Apostles as bringing in damnable *heresies*, and turning *the grace of God into lasciviousness*, and characterised 2 Pet. ii. 1—3, 13, 15, and Jude 3, 4, 11, 12, 19, are professed Christians. This denial therefore of "the only Lord God, and the Lord Jesus Christ who bought them," seems to be a *virtual* denial.

It is singular that Mr. Faber should describe me as representing Antichrist to mean "men *orthodox in speculative belief*, but bad in practice;" when I expressly term the Antichrists in St. John's days "professed, *but heretical*, Christian hearers;" and the great Antichrist "a teacher of *corrupted* Christianity, a *false* Prophet." (Christ. Obs. p. 359, in the two concluding paragraphs.) When Mr. Faber asks whether men "professing to know God, but *in works* denying Him," can be the subjects of prophecy; and whether it would not be *a truism* in the Apostle to announce their existence: it is sufficient to refer him to St. Paul's prophetical character of the men, whom he foretels as to arise when "in the last days perilous times

shall come." "*Having a form of godliness, but denying the power thereof.*" 2 Tim. iii. 1—5.

AN ENQUIRER.

For the Christian Observer.

Be vigilant—1 Pet. v. 8.

THE wonderful consent and harmony of the several graces which constitute the Christian character, with their intimate and necessary connection, distinguish, in a peculiar manner, the morality of the Gospel, from every other scheme of moral improvement. Where any one of the fruits of the spirit is conferred, all the other virtues follow in its train; and although, like the stars in a constellation, the lustre of one may be brighter than that of the others, yet none is wanting; there is a proportion and an intireness in the new creature, wholly incompatible with the separation, or disunion, of any of its constituent parts. Those who make a religious profession, would, therefore, do well to consider, that an evident inconsistency of character, a striking absence of any of the graces of the Christian temper, not only tends to bring dishonour on Christianity, but also renders the sincerity of such a professor extremely dubious. The moralists of ancient or modern times, who have undertaken the reformation of mankind, but whose minds have not been illuminated by those beams of divine truth which descend from the chambers of heaven, have proposed schemes that were partial in their operation, and defective in their end; they directed their efforts to the correcting of some prominent vice, or to the cultivation of some popular, or splendid virtue; but, like the painter or the statuary, they would only work on one small part of the figure at a time, and always failed of educing the whole picture, complete in all its lineaments and proportions. The Gospel of Jesus Christ has, however, provided a more excellent way; for the Spirit of God, operating in the economy of grace, as in that of nature, throws out the whole system of being at once; nothing is defective in the new creature; the rudiments of all its parts being modelled from the beginning of its existence. Watchfulness, forming one important branch of the Christian character, and being a duty frequently and seriously inculcated by our blessed Lord and his Apostles, an inquiry into the nature and effects of it, may, by exhibiting something of the rule and measure of this Christian grace, assist the professor of religion in his endeavours to attain it, and enable him in some degree to decide on his true state and condition.

1. We are placed in a world where visible and material things are perpetually soliciting our attention, and pressing upon our notice; it is then a general obligation, and a principal part of our duty, to guard against the too vivid impressions which are made upon the mind by sensible objects. When these, by an habitual and predominant influence, once gain possession of the soul, they render it strangely inapprehensive of invisible and spiritual things, and produce an irreligious and lamentable forgetfulness of God; bringing men almost into the state of those of whom it is said, that "God is not in all their thoughts." It is a matter of secondary consideration, what the specific nature of those perceptions may be, which crowd upon the imagination, and engross the whole man; for when they absorb the attention, allure the soul from heavenly contemplation, weaken its relish for divine things, and above all, exclude the ever-blessed God from being the principal object of our thoughts and holding the supreme place in our affections, whether they be lawful in themselves, or otherwise, they are dangerous usurpers, and ought to be seriously and vigorously opposed, by all who are desirous of acquiring the spirit of Christian vigilance.

2. The Holy Scriptures place vigilance, or watching, in opposition to a state of slumbering *.

The apprehensions which men, who live amidst the tumult and confusion of the world, cherish of the value and importance of earthly things, bear more resemblance to the fantastic operations of the mind in sleep, than to the sober deductions of an enlightened intellect.

When the senses are closed, and the man holds, no longer, any intercourse with the reality of nature, he may, by the agency of an unquiet dream, be elevated by hope, depressed by fear, and experience all the various degrees of solicitude, eagerness, and agitation from the illusive workings of his disturbed fancy. And such is the state of the natural man: he is amused with visionary scenes, and mocked by delusive phantoms; and the history of his life exhibits little more than a succession of waking dreams, and the diversified workings of a disordered imagination. Indeed, the Christian alone can be said to be truly awake, since it is he only who discovers the dangers, and estimates the advantages of his state and condition. The eyes of his understanding being opened, he discerns the reality and importance of invisible things, and maintains an abiding and practical conviction, that the great and the small things of this world are nearly of equal moment, being alike hollow, unsubstantial, and fugitive.

Vigilance then implies wakefulness, a consciousness of our true situation, and a readiness to obey the calls of duty. Our blessed Lord and Master requires that we shall be habitually prepared to comply with the first intimations of his will; that as travellers our "loins may be girded;" as servants that we shall be always in a waiting posture; and as soldiers that we shall constantly wear the whole armour of God, being always ready to occupy the post assigned us with alacrity and fidelity.

3. Vigilance may be opposed to a state of security. The life of a Christian is compared, in the sacred Scriptures, to a state of warfare: he is represented as surrounded by crafty, powerful, and malignant enemies, who are unceasing in their efforts, by stratagem or open assault, to involve him in misery and ruin †. Indeed, the general constitution of outward things is wonderfully adapted to allure and captivate the mind: the necessities of our condition oblige us to hold a constant intercourse with the enemies of our salvation, and even lawful things are calculated to become a snare; the use and abuse of them being so often involved and complicated together. He therefore who is determined to do every thing he may do, without the imputation of a crime, will be quickly disposed to do something which he cannot do innocently; since things, lawful in themselves, too frequently and unexpectedly become inexpedient and dangerous. Nothing can argue greater folly and temerity than for a man to conduct himself as if his enemies were at peace with him ‡; as if the magic influence of earthly objects were dissolved; and thus mistaking security for safety, proceed fearlessly till his retreat be cut off, and he is "led captive by Satan at his will."

The obligation to watchfulness may be farther illustrated, by recollecting, that the situation of a Christian resembles that of the governor of a garrison on the frontiers of a country where the enemy is potent, and vigilant, and unremittingly persevering in his endeavours to surprise and destroy them.

Let it be also considered, that the defences of this garrison are weak, and that there are ill-designing persons within it, who maintain a cor-

* Mark xiii. 33—37.

† 1 Peter v. 8.

‡ The security of the simple shall slay them. Prov. i. 1.

respondence with the enemy: can the governor, under these circumstances, be excused if he employ the greater part of his time in frivolous amusements, in sleep, or in sensual indulgences, living with the careless security of one who is in the centre of a great and mighty kingdom?

A spirit of Christian vigilance will produce a godly jealousy in the mind of a religious person, over the motions and propensities of his own heart. It will render a man thoughtful and circumspect while engaged in the duties of his particular vocation; cautious in the choice of his recreations, and sober and reserved in the use of them; prudent in selecting his society; serious and considerate when in their company; being aware that the occasions of sin occur every where, and that the most lawful and desirable occupations may be so misused, as to accumulate matter for self-accusation and bitter repentance. And, indeed, he who shall make a just and accurate reflection upon his past life, and observe the many secret ways in which temptation has broken in upon him, will find, that there have been certain sorts of persons, societies, actions, and things, upon which he perhaps never ventured in the course of his life, without finding sad occasion afterwards for humiliation and penitential sorrow.

4. Watchfulness must be opposed to the love of ease. An attachment to a life of ease and quiet, an unwillingness to be discomposed, a reluctance to encounter difficulties, and an averseness to active exertion, may be mistaken for meekness, patience, and that love of peace to which our Lord has annexed a peculiar blessing. Mere good nature, combined with a certain proportion of indolence and self-love, will be sufficient to produce this state of mind, and to maintain it with tolerable evenness and constancy. But if we would exercise Christian vigilance, this moral inactivity must be shaken off; and as we ought to be severe in controlling the first motions of sin in ourselves, so must we not be deterred from opposing evil firmly in others, where our authority or influence can be interposed with propriety. The Christian must not shrink from laborious or painful duties, because opposition and reproach are disagreeable to his feelings; he must be willing to infringe on his customary arrangements, to renounce the plans he has formed for his own quiet and comfort, and to sacrifice his ease, his pleasure, and his interest, when his own spiritual advantage or the duty he owes to his fellow creatures clearly require it. Nor will vigilance confine itself within the precise limits of distinct obligation and specific duty; for where there exists an abiding sense of the exceeding greatness of the evils against which we have to watch, and with which we must contend, it will lead a man to seek industriously for occasions of obtaining spiritual benefit to himself, and of glorifying God by displaying an active zeal in his service. Every one who has thought at all will acknowledge, that indolence is the bane of temporal success: and that idleness and inactivity are not less injurious to our spiritual prosperity, is too consonant to reason and matter of fact to allow of doubt or contradiction.

5. Vigilance may be opposed to thoughtlessness and inconsideration.

Habitual thoughtfulness and reflection on the purposes, determinations, and actions of moral creatures, require greater and more constant efforts than the generality of mankind conceive or are disposed to bestow. Persons too commonly accustom themselves to act from the impulse of the moment, from the power of acquired habits, from a principle of imitation, or from whim, caprice, and humour; yet nothing can be farther removed from true wisdom, nothing can be more at variance with real Christianity, or more opposite to that watchfulness which is inculcated in the Gospel,

than a spirit of levity and inconsideration. Religion, which is the perfection of wisdom, disciplines us to thoughtfulness, reflection, and deliberation * ; it instructs us to consider well the nature and end of every action †, and directs us in the choice of those means which are necessary to the attainment of our lawful purposes ‡.

Nothing is more common, than to hear persons who make a profession of religion, when they have committed some indiscreet, unwarrantable, or blameable act, exculpate themselves upon the plea that they never gave the matter in question a thought ; that it was not their design to injure or distress their neighbour ; that the inconveniences and scandal to which they have given occasion were neither foreseen nor intended. There may be some truth in these excuses ; yet they prove that the party has been guilty of two faults, since he attempts to palliate one by the confession of another. Let such an one ask himself, to what end, or purpose, God made him a rational creature, and endowed him with the capacity of foresight and reflection. Was it that he might close the eyes of his understanding, and suspend the powers of reasoning and thinking, at the suggestion of fancy or slothfulness? Whatever degree of allowance it may be thought equitable to make in estimating the criminality of thoughtless conduct, in consideration of the absence of explicit purpose and intent ; yet it cannot be denied that it implies a very evil and reprehensible state of mind, and calls loudly for repentance and reformation. It will be found, however, on a closer inspection, that the generality of these thoughtless people have their eyes open to their own secular interest, and that where the credit and advantage of themselves and their connections are involved, their mistakes are usually committed on the safe side. A man finds no difficulty in being thoughtful where his affections are deeply engaged ; and the steady current of any one passion will keep all his senses awake, and make him abundantly alert and vigilant in what relates to the object of his pursuit. It will surely become those who are willing to shelter their errors under the imputation of carelessness, remissness, and inadvertence, to shew, at least, that their thoughtlessness is consistent with integrity : for if their deviations correspond with partiality and self-interest ; if, when they intend no harm to others, they mean good to themselves ; if they shew less vigilance in guarding against a violation of charity than in securing their own advantage ; the innocence of their intentions will be distrusted by all wise men, and they will hardly escape the imputation of hypocrisy.

" The wise man's eyes are" said to be " in his head §;" and the necessity of a prudent foresight and cautious procedure, in the management of worldly concerns, is well enough understood by all those who have studied the art of rising in life : and as prudence is generally connected with many other civil virtues, which are not less respectable than useful in society ; so thoughtlessness seldom appears without folly at her side, accompanied by a train of disgraceful irregularities. Religious vigilance will exert the same beneficial influence in promoting the welfare of the soul, that worldly prudence can effect in the advancement of the fortune. To expect success, where little care is used to improve favourable opportunities, to avoid hazards, to shun the occasions of temptation, and to resist

* Proverbs xiv. 8, 15.

† Proverbs iv. 26.

‡ " It is very much to be remarked, that neglects from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences as dreadful as any active misbehaviour from the most extravagant passion." Butler's *Analogy*.

§ Eccles. ii. 14.

every allurement, is to cherish inconsistent and contradictory expectations; it is to look for the end without using the means, and to confound indiscretion and sloth with wisdom and diligence. Let no professing Christian presume that an inconsiderate remissness may be adduced as an excuse for sin; the great duty of watchfulness is repeatedly enforced by the express precepts of our Saviour and his apostles; it therefore becomes all those who acknowledge their authority to be vigilant in controlling a light, thoughtless, and trifling spirit. The time of sober consideration must arrive; but it comes too late when it can no longer rescue, but merely reproach, a conduct guided by folly, and tending to misery.

6. Watchfulness is necessary to avoid besetting sins, and to improve the occasions of doing good.

The corrupt propensities of our nature, and the unceasing vigilance of our spiritual adversaries, render it quite unnecessary for us to form explicit intentions of transgressing the commandments of God. We fall into temptation, and sin with an inconceivable facility; and a habit of unwatchfulness and negligence will quickly involve us in guilt, and hurry us on to destruction.

There is no condition of life, no arrangement of external circumstance, no particular period of our existence, which may not be the occasion of calling some besetting sins into action, and against which the vigilant Christian ought ever to be upon his guard. The rich are tempted to pride and voluptuousness; the poor to envy and discontent; men in trade to fraud and falsehood; those in power to injustice and oppression. Levity and inconsistency, impatience of restraint, the pride of independence, the turbulence of passion, and eagerness for pleasure, are among the besetting sins of youth. In more mature age, the Christian is endangered by love of the world, the struggles of competition, ambition of distinction, an inordinate pursuit after wealth and consequence; while old men, from their greater knowledge of the corruption and wickedness of mankind, are in danger of falling under the power of selfishness, avarice, malice, and a general cold, unfriendly, and uncharitable disposition of mind.

Christian vigilance must likewise extend to a steady opposition against the motions of those evil tempers, to which there may be a strong propensity, from natural constitution or acquired habits; as distrust, murmuring, and discontent, fretfulness, peevishness, and the transports of anger, &c. which seldom fail to destroy the peace of the soul, are subversive of harmony and domestic comfort, and bring great dishonour on a religious profession. If we may, indeed, judge from fact and experience, it would seem as if the generality of Christians regarded bad tempers as a sort of privileged guests, whom they could not with decency expel; or having perhaps made some feeble and ineffectual efforts to subdue them, they have concluded an armistice, and give them no farther interruption. But to make a truce with sin, after a few languid struggles against its power; to plead the force of natural propensities, as an excuse for the absence of meekness, patience, gentleness, contentedness, and charity; is to become an advocate for Satan, and to act the part of a traitor against the government of the Redeemer. Indeed, men do not commonly evince the same fairness and good sense, in the conduct of their spiritual concerns, which they shew in the management of their secular affairs. They do not expect to acquire the profits of their occupation, without care and industry, and a considerate regard to what may obstruct, or facilitate the success of their undertakings: whereas, in moral matters, they display an indolent sort of dependence upon the operations of the Holy Spirit, without that faithful and diligent use of the means, which the Sacred Scriptures, and the dic-

tates of Christian wisdom, clearly suggest. Let professors of religion honestly exercise the same thoughtfulness and active industry to root out malignant and unholy tempers, those spiritual seeds which grow so abundantly in the heart of man, that they employ in cultivating their fields and their gardens, and the power of divine grace will be as manifest in their successful endeavours after a Christian spirit, as the blessings of a gracious providence are in the multiplying of the fruits of the earth. There are, likewise, special opportunities of doing good, which a vigilant Christian will not suffer to escape, since, by a neglect of them, he would lose occasions of conferring benefits which might probably never return. The various intercourse of human life will, sometimes, bring a Christian into societies, where, without any indiscreet obtrusion of his peculiar views and sentiments, his general manner and conversation, guided by wisdom and simplicity, may produce an impression of great and lasting importance. An opportunity may present itself by which he may be led to say something that will convey instruction to the ignorant, encourage the well-disposed, humble the profane, or silence the scoffer: or by some unusual instance of forbearance, generosity, or enlarged benevolence, he may display the excellence and superiority of those principles which direct and influence his conduct. In short, Christian vigilance will teach us, when going into company, to consider how we may avoid the evil of vain and unprofitable conversation; it will excite a readiness to promote what may be useful to ourselves or others; or it may suggest the propriety of going prepared, when the occasion shall present itself, to introduce a conversation which may tend to the edification of those who are present. The mariner must watch the wind and the tide, if he would perform his voyage with success; the merchant must watch for favourable opportunities of increasing his gains; the general of an army must watch the motions, and avail himself of the mistakes of the enemy, if he would make a prosperous campaign; the Christian would therefore be without excuse, if he were to conceive himself less obliged to the practice of vigilance in his general vocation, than when seeking the advancement of his worldly honour or interest.

7. Christian vigilance will teach us to watch over our opinions and judgment. Men are apt to form, imperceptibly, habits of thinking and judging, both of subjects and persons, which are neither correct nor equitable. They do not always attend carefully to the means by which their notions were acquired; and they would probably be surprised and abashed, if the several steps by which they arrived at their present conclusions were fairly presented before them. Without however enlarging on the force of early prepossessions, on the influence of the society with which we have been accustomed to mingle, on the various incidental causes of prejudice which produce an ill effect upon the mind; it may be sufficient to observe, that opinions too frequently derive a colour, and a resemblance to truth, from their conformity to the suggestions of an evil heart. The judgment is easily seduced by the inclination, and the rule and measure of our desires are not always consonant with the dictates of that "wisdom which is from above:" hence it will become us to entertain a distrust of all those things to which we are strongly inclined, since their apparent innocence and rectitude may have no better support than the predominant bias of a corrupt propensity. By nature we all love that which is sinful; and as diffidence and suspicion, when exercised on ourselves, are no violation of Christian charity, it will be safe, at least, to exercise a severe vigilance, in those respects, over our own hearts. The vigilant Christian

will also be on his guard against an immoderate attachment to things which are in themselves lawful; since an eager pursuit after what may be innocent and allowable, and an unrestrained enjoyment of it, will tend to render many good purposes infirm, to indispose the mind for serious and spiritual employments, and will assuredly increase that love and relish for earthly things, which are the bane and the dishonour of a religious profession.

8. It would lead us too far, were we to enter into a detailed enumeration of the several advantages which would be derived from a predominant habit of Christian vigilance; it may suffice at present to observe, that it would tend most powerfully to repress wandering thoughts, to discourage the intrusion of vagrant imaginations, and to confer upon a man the full possession of himself. A worldly man, who fixes on some one principal object of pursuit, becomes quickly sensible of the high importance of self-possession; his thoughts are intensely and habitually engrossed by the subject of his desires; he is awake to every thing that can advance his schemes, or frustrate his undertakings; and the whole energy of his mind is unceasingly determined to the accomplishment of his purposes. Those who are best acquainted with secular matters, will not hesitate to predict, that the exertions of a man, thus actuated, will generally be crowned with success.

He, likewise, who has deliberately and seriously determined, that the favour of God is better than life itself, and who makes the attainment of everlasting blessedness the grand end of his pursuits, will feel a weight and a force in those great objects, bearing down all the light and fugitive interests of this perishing world. A man who is under the full power of these views, will suffer little disturbance from the madness and confusion that reign around him: his mind is fixed; his desires are occupied; his daily business is arranged; the will of God is the true centre on which his soul reposes, and the pleasing of God, forms the purpose and steady intention of his life. If the great duty of watchfulness require sobriety of mind, seriousness, self-denial, and a lively apprehension of our real interests, what do these imply more, than what we see the man of the world daily exercise in the pursuit of his perishable gains? But, alas! in this respect, "the children of this world are in their generation wiser than the children of light." True worldly wisdom will soon enable a man to see the inconsistency and folly of attempting to combine every species of advantage; it will shew him, that there are interests quite incompatible with each other; and that he must indispensably sacrifice one to attain either. The voluptuary, for example, is taught, sooner or later, that he must sacrifice his health and his fortune at the altar of pleasure: the ambitious man learns to silence his passions, to resign his ease, and to make every civil and moral obligation bend to his convenience, and become subservient to his purposes: the miser lives in the habitual exercise of the most rigorous self-denial; he renounces the ostentation of wealth and magnificence, the credit of hospitality, and the grateful feelings of benevolence. Each of these sinners can exercise a due government over himself, can suppress his feelings, modify his language, and command his actions, while his eye continues steadily directed to the accomplishment of his desires. Let a vigilance, like this, be transferred into the management of our spiritual concerns, and we shall soon convince the world that we are in earnest; we shall then prove that things invisible and eternal can excite as strong affections, and mould the character, and control the conduct, with an influence as forcible and predominant as the strongest allurements of earthly vanity.

It may probably be objected, that

to propose such an exercise of Christian vigilance as hath been delineated in the preceding pages, is to exhort to impossibilities; that it includes difficulties quite insuperable to human infirmity, no man being capable of this serious and unrelaxing attention to the conduct of his thoughts and ways. But to this it may be replied, that no one is warranted to pronounce upon the impossibility of this, or any other religious attainment, till he has made the trial, by an honest and assiduous use of all the means which God has appointed to assist his progress in sanctification. Besides, that vigilance is a duty difficult to be fulfilled, forms no exclusive objection against this branch of Christian practice; for no truly gracious temper and disposition of mind can be acquired without pain and labour, and persevering industry. Indeed, what can we attain, that is worth the trouble of acquiring, without submitting to discipline and constraint? There are no examples of any man becoming learned by instinct, or skilful in a profession by intuition; for to the attainment of every useful science, of every ingenious art, and of every elegant accomplishment, much self-denial on the one hand, and attention and diligence on the other, are indispensably requisite. Nothing is easy till it be learnt; but when art is matured into habit, the task can be executed with promptitude and facility. Let the professors of religion then apply, for as long a period of time, and with as much earnestness and assiduity, to the cultivation of watchfulness, as they employ to learn what is beneficial, curious, or ornamental, and they will find their "labour not in vain in the Lord." Habitual unwatchfulness is a great hindrance to self-knowledge, it leads to insensibility of sin, to hardness of heart, and stupidity of conscience; it is an evil and an irreligious state of mind, nearly approaching to a contempt for the precepts of Jesus Christ, and implying a careless unconcern for the honour of religion in the world. It cannot be denied, that Christian vigilance is a fruit of the spirit, a grace conferred on the soul at conversion; whoever therefore is eminently defective in this character of genuine Christianity, must either be in an ill condition before God, or cannot know that he is in a good one; his state is full of danger, and his example, like the pestilence, contagious and destructive. His spiritual torpor may, indeed, keep the mind quiet and secure; but it is the awful stillness of an impending tempest; it is the insensibility of a deadly sleep, from which he may only awake to lie down in eternal sorrow.

G. S.

We readily comply with the request of a correspondent, by inserting the following extract of "the epistle from the yearly meeting" of Quakers, held in London in May last, on the subject of reading the Scriptures.

"We believe there is an increased attention in friends in various parts, not only to promote in their families the frequent reading of the Holy Scriptures, but to make it the employment of a portion of time daily. We commend this practice, and we believe that if the heads of families are careful in cultivating the seed of truth in themselves, there will be so little danger of the custom becoming formal, that it will not unfrequently be the means of quickening the minds of those concerned in it; more especially if a subsequent pause be allowed, in order that the sacred truths which have been read, may have time to make their due impression on the mind, or that the mind may have time to rise in secret aspirations after a blessing."

MISCELLANEOUS.

To the Editor of the Christian Observer.

THERE are a few familiar subjects on which a hint or two from the Christian Observer may be of considerable use. One of these is the treatment of servants. Perhaps a large portion of your readers might add materially to the sum of human happiness by an increased and more minute attention to their duty in this respect. We all have domestics dependent upon us. Their temporal comfort is, in a great measure, in our hands, and the success which we may have in any attempts to promote their spiritual welfare depends, much more than we are accustomed to imagine, on our kindness towards them. It is particularly important to instil into children just sentiments upon this point; for either a proud and tyrannical, or a benevolent and gentle spirit, may be formed by means of the conduct which we are taught to observe towards those who, in our earliest years, come so much into contact with us.

Two extremes are undoubtedly to be avoided—improper familiarity, and excessive distance. Wages should be neither too high nor too low. Servants should neither be pampered by indulgence, nor worn down by hardship and fatigue. We are perhaps in danger of erring chiefly on the side of indulgence in respect to our upper, and of harshness as to our lower servants. A system of tyranny, little known to the master, is very apt to establish itself in large families; and as, at our great schools, there exists, under the name of fags, a little race of beings, some of whom become the most pitiable of slaves; so in many houses of the great there are a few unhappy creatures, who are compelled to rise early, and to be late in taking rest, and who, by toiling far beyond their strength, perform more than half the work which is supposed to be transacted by their superiors. A certain degree of insight into the state of our families is therefore highly desirable. A Christian master should hate every species of oppression. He should not disdain to hear the appeal of the little urchin, whose very mouth his superiors would stop: and though the inferior ought not to be converted into a spy upon their proceedings, his evidence should at least be deemed admissible as to facts which respect himself. And here allow me to guard both masters and mistresses against favoritism; for this is a great source of tyranny. I mean by favoritism an unfounded prepossession in favour of any particular servant. We all know what evil the favoritism of monarchs has produced. Now every master of a family is a monarch in his own house, and every family a little state. If the master and mistress place an implicit faith in one servant, see only through his eyes, hear only through his ears, and exalt and reward that individual on the mere ground of merit inferred from his own representation of himself; depend upon it a system of partiality and prejudice, of tyranny and caprice, will be established through the house. We should beware of being betrayed into this unbounded confidence by the religious profession of the individual; for a little pious conversation (and conversation must necessarily be taken in such case as the chief test of the religion) is easily assumed, and will not fail to be resorted to, when a complete dominion over the family is bestowed in consequence.

On the other hand, a plan of subordination is expedient. All democracies are disorderly. There should be in every society, if possible, a regular gradation of rank. The master and mistress are at the head,

The elder children, when they are grown up, may preside over some departments. The butler or housekeeper has the immediate superintendence. The more respectable and elder servants constitute some check upon these: and a general principle of deference on the part of the younger to their seniors, and of inferiors to their superiors, should be cultivated.

But there are various other means of promoting the happiness of the household under us. We should interest ourselves in their individual concerns. We should know what are their circumstances, what their connections, what the difficulties and troubles of their near relations; and we should offer both our counsel and assistance. A kind office done to the near relation of an old servant is sometimes more valued than if rendered to himself. A plan of promotion in the family should in general subsist; or if we ourselves have no means of advancing an excellent domestic, in proportion to his capabilities and his merits, we should even cultivate any opportunity of securing for him a preferable station under some other pious roof.

I suspect that in general we blame our servants too much, and praise them too little. Is a glass broken? We do not fail to note the carelessness of the individual in fault. Is the window left open at our back? We beg the footman not to be so *very* negligent again. Does the bell ring twice? We inform him that we have rung *several times*, and wonder that he never hears us. Is the red wine spilt? Red wine *ruins* the cloth. Does the water in the kettle seem not to boil? It is *as cold as ice*. Does the carriage arrive at the door five minutes after the appointed time? The coachman is *always* too late. Thus all the negligences and faults are mentioned, and many of them overstated; but on the subject of attentions and acts of obedience we naturally are silent. A little occasional praise, properly bestowed, might serve to compensate for this seeming severity, and might lighten the burden of servitude. It might comfort an honest man's heart. What if God should judge us in the manner in which we often judge those whom his providence has subjected to us? What if he, "forgetting all our labours of love," should remember only our inadvertencies, our omissions, and our misdeeds?

The very tone and manner of addressing a servant may also be rendered the means, either of continually gratifying, or incensing him. The manner, though not familiar or affectedly soft, should be habitually civil and condescending, not authoritative and abrupt. Persons who happen to have been accustomed to the command of slaves, should place a special guard upon themselves in this particular. An English servant is not a slave. Treat him indeed as a slave, and he is likely to learn the vices of men of that class. He may then become submissive, and even fawning; but he will be hypocritical and idle when out of your sight. Place, on the other hand, a certain degree of confidence in him, treat him as a fellow creature, employ kind words, and prove to him that you interest yourself in his happiness, and in his advancement in life; he will become a kind of humble friend, and will exert his energies in your service. This confidence I grant must have its bounds. It should also be gradually extended. It should be considered as a part of the due reward of faithful service; for hardly any feeling is more grateful to one who has been long under our roof, than the consciousness of being now deemed trust-worthy, in consequence of abundant evidence afforded to this point.

It may be objected by some, that servants are so bad, that it is not safe to treat them in this liberal manner. I answer that they are in a great measure what we make them. But human nature itself (perhaps it will be added) is corrupt. And are not masters and mistresses also cor-

rupt? We talk much among each other of the character of servants. I apprehend that the character of masters is an equal subject of conversation below stairs; and that our domestics canvass our conduct as fairly as many of us do theirs. It is indeed too true that there is much corruption among servants. Since however we may select those who have the best characters, (and it is the fault of masters if those characters are untruly given) I see no reason why we may not encircle ourselves by a body of domestics, who are far, very far, above the common level of human nature. Ought we not indeed generally to presume, if, after many years experience in the science of housekeeping, we continue to be unfortunate, as perhaps we call it, that the cause is to be found in some of those faults to which I have alluded, or in some other fault or error on our own part? Good servants do not offer themselves to bad masters. That this master is passionate, unreasonable, or harsh; that this mistress is near, suspicious, and illiberal; that the other is perpetually changing her household, and is difficult to please; is whispered round and round. That in this family there is a lady's maid who poisons her mistress's ear; that in the other there is a wrong-headed butler who is suffered to have his way; that in a third, there is a degree of sloth, negligence, and disorder, which must make it far from creditable to have lived in it; is, I doubt not, tolerably well understood: and the secret operation of these causes will account for a great portion of that ill luck of which we complain.

But I cannot dismiss my subject, without once more adverting to the religious use that may be made of the kindness and consideration of which I have spoken. *Our own character with our servants being well established*, we may administer religious advice with advantage, and the care of their souls is in some sense committed to us. Family devotion will be attended to by them after a very different manner, if we ourselves are esteemed to be examples of all godliness. The Gospel will be valued very much in proportion as it appears to have taught the master and the mistress to be "gentle towards all men," "to put on bowels of mercy, compassion, and long suffering," and to "condescend to men of low estate." Our religion will be deemed good, nearly in proportion as they themselves feel the benefit of it. Of our conduct to other persons, our servants can have little knowledge. Their sphere is contracted. Their evidence of the soundness of those doctrines, and of the reality of that piety, which we profess, almost exclusively consists in our behaviour towards them: and perhaps there cannot be a surer way of disgusting a whole household with the blessed truths which we inculcate, than to connect a considerable degree of forwardness in religion, with the manifestation of a tyrannical and bad temper, or of a low, suspicious, mean, and penurious spirit. S. P.

To the Editor of the Christian Observer.

THE name of Sâdy is well known to Orientalists, and is not altogether unknown to many who have never studied the literature of the East. He was born at Shiraz, the capital of Persia Proper, in the latter half of the 12th century, and lived to near the close of the 13th. He is the author of many works, both in prose and verse, chiefly on moral subjects; and his apothegms have often appeared in the English language. One of his works, called the Gulistan, or Garden of Roses, was translated into Latin by Gentius; and an English version of it, by Mr. F. Gladwyn, in the service of the East India Company in Bengal, has lately been transmitted to this country.

The reputation of Sâdy for wisdom is deservedly high throughout the East. That he was a man of

deep reflection and extensive observation his writings prove; and as it may be amusing to your readers to peruse the remarks of a Mahomedan, a native of Persia, composed nearly six centuries ago, I have selected a few of a moral and religious tendency from the English translation of the Gulistan, and now send them to you for publication.

J.

1. I remember that in the time of childhood I was very religious; I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Korân in my embrace, whilst numbers around us were asleep. I said to my father, "Not one of these lifteth up his head to perform his genuflections, but they are all so fast asleep, you would think they were dead." He replied, "Life of your father, it were better if thou also wert asleep, than to be searching the faults of mankind."

2. I saw on the sea shore a religious man, who had a wound from a tiger, which could not be cured by any medicine: he had been a long time in this woeful state, and was continually thanking God, saying, "God be praised, that I am afflicted through misfortune, and not through sin."

3. They asked Sokman (the Æsop of the Orientals) from whom he had learnt urbanity: he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same." Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport.

4. A lawyer * said to his father, "Those fine speeches of the declaimers make no impression on me, because I do not see that their actions correspond with their precepts. They teach people to forsake the world, whilst themselves accumulate wealth. A man of science, who preaches without practising, will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others, whilst himself committeth evil. How can a learned man, who indulges in sensual gratifications be a guide to others?" The father replied, "O my son! you ought not, merely from this conceit to reject the doctrines of the preachers, and sacrifice improvement, by imputing errors to the learned, and whilst you are seeking an immaculate teacher, are deprived of the benefits of instruction. Listen to the discourse of the learned with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gainsayers: How can he who is asleep awaken others? It behoveth a man to receive instruction, although the advice be written on a wall."

5. When I was a boy, I was conversing with a holy man about manhood; who replied, that the greatest proof of being arrived at a state of maturity, was to be more intent on the means of pleasing God, than how to gratify the passions.

* A Mahomedan lawyer is a divine.

ACCOUNT OF THE SYRIAN CHRISTIANS IN TRAVANCORE. BY THE REV. DR. BUCHANAN.

Cochin, Jan. 1807.

The Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His Highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr.

Buchanan proceeded from the sea coast into the interior of the country north east from Quilon, to visit the ancient Syrian Churches situated amongst the hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

The first view of the Christian Churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish Churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed-arch windows, and buttresses supporting the walls. The beams of the roofs being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the Cathedral Churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the Churches are built of a reddish stone squared and polished at the quarry, and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the Churches are cast in the founderies of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance, amongst the hills; a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote Churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no Church of their communion in that quarter.

The number of Syrian Churches is greater than has been supposed. There are at this time *fifty-five* Churches in Malayala *, acknowledging the Patriarch of Antioch. The last Church was erected by the present bishop in 1703.

The Syrian Christians are not Nestorians. Formerly indeed they had bishops of that communion, but the liturgy of the present Church is derived from that of the early Church of Antioch, called "Liturgia Jacobi Apostoli." They are usually denominated Jacobitæ; but they differ in ceremonial from the Church of that name in Syria, and indeed from any existing Church in the world. Their proper designation, and that which is sanctioned by their own use, is, "Syrian Christians;" or, "The Syrian Church of Malayala."

The doctrines of the Syrian Church are contained in a very few articles; and are not at variance in essentials with the doctrines of the Church of England †. Their bishop and me-

* *Malayala* comprehends the mountains and the whole region within them, from Cape Comorin to Cape Illi. Whereas the province of *Malabar*, commonly so called, contains only the northern districts; not including the country of Travancore.

† In a written communication to the resident of Travancore, the Metropolitan states their creed to be as follows: "We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance. One in three and three in one. The Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after other in majesty, honour, might and power, co-equal, unity in trinity, and trinity in unity." He then proceeds to

tropolitan, after conferring with his clergy on the subject, delivered the following opinion; "That an union with the English Church, or at least such a connection as should appear to both Churches practicable and expedient, would be a happy event, and favourable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth for education and ordination.

The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now seventy-eight years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal Mitre, and is robed in a white vestment which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish Church in 1663. But he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch. But that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian Church in Malayala looks henceforth to Britain, for the continuance of that light which has shone so long in this dark region of the world.

From information given by the Syrian Christians, it would appear, that the Churches of Mesopotamia and Syria (two hundred and fifteen in number) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favoured with a little support. It would be worthy the Church of England to aid the Church of Antioch in her low estate. The Church of England *is* now, what the Church of Antioch once *was*. The mode in which aid can be best afforded to Christians under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments with which we may have friendly intercourse, that these Christians are of the same religion with ourselves, and that we are desirous that they should be respected. The argument from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of the Wahabian Mahomedans is a fair prognostic; and promises to aid our endeavours to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favourable circumstance is, that some of the Churches in Mesopotamia, in one of which the Patriach of Antioch now resides, are said still to retain in their pristine state, and to have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the Churches between the rivers escaped the general desolation of the Mahomedan conquests in the seventh century, by joining arms with the Mahomedans against the

disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius, and the Chaleedonians, and ends with repeating their belief in the doctrine of the trinity; and "that in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man; so that in the union of the divine nature, there was one nature and one substance.

Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly favoured land, in the *heart* of the ancient world, would be, in the present circumstances of mankind, an auspicious event.

The Syrian Christians in Malayala still use the Syriac language in their Churches; but the Malayalim, or proper Malabar (a dialect distinct from the Tamul) is the vernacular tongue. They have made some attempts to translate the Syriac Scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their fifty-five Churches as a standard book, on condition that they would transcribe it and circulate the copies among the people; the elders replied, that so great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on ollas (palm leaves) for his own family.

It ought to be mentioned to the praise of the present bishop of the Romish Church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance an increased importance; since there will be now upwards of two hundred thousand Christians in Malayala, who are ready to receive it. The translation of the New Testament (which it is proposed to print first) has already commenced under the superintendance of the Syrian bishop. The true cause of the low state of religion amongst the Romish Churches on the sea coast, and in Ceylon, is their *want of the Bible*. It is doubtful whether some of the priests know that such a book exists. It is injurious to Christianity in India to call men Christians, who know not the Scriptures of their religion; they might as well be called by any other name.

Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives know, that instruction by *books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be, that is of importance enough to be *written*; at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore and other places where the Bible is freely given, the Protestant religion flourishes, and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble-minded Hindoo, in a vigour and purity, which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish Church; where the solemnity of their devotion in accompanying the public prayers is truly impressive. They sing the old psalm tunes well; and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on ollas, that they may read it afterwards to their families at home *. As soon as the minister has pronounced his text, the sound of the *iron style* on the palm leaf, is heard throughout the congregation.

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their ollas while writing; and can write in the dark with fluency.

Even the boys of the schools have their ollas in their hands, and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priest's lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought however to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

When the Syrian Christians understood that the proposed Malayalim translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging that they themselves possessed a version of undoubted antiquity; namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syro-Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

It had been commonly supposed that all the Syriac manuscripts had been burned by the Romish Church, at the Synod of Udiamper near Cochin, in 1599. But it now appears that the most valuable manuscripts were not destroyed. The inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac Scriptures should be amended agreeably to the reading of the vulgate of Rome. And these emendations appear in black ink and of modern appearance, though made in 1599. But many Bibles and many other books were not produced at all. And the Churches in the mountains remained but a short time subject to Romish dominion; if, indeed, they can be said to have been at any time subject to it; for the native governments have ever formed a barrier between the inquisition at Goa and the Christians in the mountains.

In the acts of the Council of Nice, it is recorded that Joannes, bishop of India, signed his name at that Council, in A. D. 325. This date corresponds with the Syrian year 636; for the primitive Syrian Church does not compute time from the Christian æra, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the Churches in the southern mountains having ever been destroyed, or even molested. Some of their present copies are certainly of ancient date. Though written on a strong thick paper (like that of some manuscripts in the British Museum, commonly called Eastern Paper) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote Church of the mountains, which merits particular description. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters (not rudely drawn) the colours of which are distinguishable; and in some places

the enamel of the gilding is preserved. But the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian Church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their bishops, and that it was industriously concealed from the Romish inquisition in 1599. But its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the Scriptures has admitted as canonical the Epistle of Clement; in which respect it resembles the *Alexandrian* manuscript; but it has omitted the Revelations; that book having been accounted apocryphal by some Churches during a certain period in the early ages. The order of the books of the Old and New Testament, differs from that of the European copies; this copy adhering less to unity of subject in the arrangement, than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it. That verse is interpolated in some other copies, in black ink, by the Romish Church, in 1599.

Thus it appears, that during the dark ages of Europe, while ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of an hundred Churches; and that it has been handed down to the present time under circumstances so highly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

There are many old Syriac manuscripts besides the Bible, which have been well preserved; for the synod of Udamper destroyed no volumes but those which treated of religious doctrine, or Church supremacy. Two different characters of writing appear ever to have been in use among the Syrian Christians; the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian archbishop of Aagamalee, by name Mar Jacob, deposited in the fort of Cochin, for safe custody, certain *tablets* of *brass* on which were engraved rights of nobility and other privileges, granted to the Christians by a prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had never after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portuguese writer Gouvea ascribes their subsequent oppression by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarte. He died without issue, and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin in 1503, he saw the *Scepter* of the Christian king.

It is further recorded by the same historians, that besides the documents deposited with the Portu-

guese, the Christians possessed three other tablets containing ancient grants, which they kept in their own custody; and that these were exhibited to the Romish Archbishop Menezes, at the Church of Tevelecar near the mountains, in 1599; the inhabitants having first exacted on oath from the Archbishop that he would not remove them. Since that period little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said that they were seen about forty years ago. But Adrian Moens, a governor of Cochin in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power for many years, to obtain a sight of the Christian plates; and was at length satisfied that they were irrecoverably lost, or rather, he adds, that they never existed.

The learned world will be gratified to know, that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also (as is supposed) delivered by the Syrian Archbishop to the Portuguese on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieutenant Colonel Macaulay, the British resident in Travancore; and are now officially deposited with that officer.

The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is thirteen inches long, by about four broad. They are closely written, four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in *nail-headed* or triangular headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this place appears to be witnessed by four Jews of rank; whose names are distinctly written in an old Hebrew character resembling the alphabet called the *Palmyrene;* and to each name is prefixed the title of "Magen," that is, Chief.

It may be doubted, whether there exists in the world another document of equal antiquity, which is, at the same time, of so great length, and in such faultless preservation, as the Christian tablets in Malayala. The Jews of Cochin indeed contest the palm of antiquity and of preservation; for they also produce tablets containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly shew an ancient Hebrew translation of their plates. Dr. Leyden made another translation, which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation which approaches nearer to Dr. Leyden's, than to the Hebrew. In a Hebrew manuscript which will shortly be published, it is recorded that a grant on brass tables was given to the Jews in A. D. 379.

As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate fac simile of the whole, and to transmit copies to the learned societies in Hindostan and in Europe. For this purpose an engraver is now employed on the plates, at Cochin. The Christian and Jewish plates together will make fourteen pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit College at Trichiur, by direction of the Rajah of Cochin.

When the white Jews at Cochin were questioned respecting the ancient copies of their Scriptures, they answered that it had been usual to *bury* the old copy read in the Synagogue, when decayed by time and use. This however does

not appear to have been the practice of the black Jews, who were the first settlers; for in the record chests of their Synagogues, old copies of the law have been discovered, some of which are complete, and for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence; their vicinity to the sea coast having exposed their community to frequent revolution. But many old writings have been found at the remote Synagogues of their ancient enemies the black Jews, situated at Tritoor, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Amongst these writings are some of great length in Rabbinical Hebrew, but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew on the brass plates. But it is in a decayed state, and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them and preserve the reading.

It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the black Jews had colonized on the coast of India, long before the Christian era. There was another colony at Rajapoor in the Mahratta territory, which is not yet extinct; and there are at this time Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity, seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China; whose respective places of residence may be easily discovered. The places which have been already ascertained, are sixty-five in number. These tribes have in general (particularly those who have passed the Indus) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognised as Jews. The very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West. A fact corroborative of this is, that certain of these tribes do not call themselves Jews, but Beni-Israel or *Israelites*. For the name "Jew," is derived from Judah; whereas the ancestors of these tribes were not subject to the Kings of Judah, but to the Kings of Israel. They have, in most places, the book of the law, the book of Job and the Psalms; but know little of the Prophets. Some of them have even lost the book of the law, and only know that they are Israelites, from tradition and from their observance of peculiar rites.

A copy of the Scriptures belonging to the Jews of the East, who might be supposed to have no communication with Jews in the West, has been long a desideratum with Hebrew scholars. In the coffer of a Synagogue of the black Jews in the interior of Malayala, there has been found an old copy of the law, written on a *roll of leather*. The skins are sewed together, and the roll is about fifty feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say that in some Synagogues the law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat's skins, and dyed red; which agrees with the description of the roll above-mentioned.

Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British Universities.

The princes of the Deccan have manifested a liberal regard for the extention of Shanscrit learning, by furnishing lists of the books in their temples for the college of Fort William in Bengal. His excellency the Rajah of Tanjore was pleased to set the example, by giving the voluminous catalogue of the ancient library of the kings of Tanjore. And his example has been followed by the Ranny of Ramnad, patroness of the celebrated Temple of Ramisseram, near Adam's Bridge; by his Highness the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron of the ancient Shanscrit College at the Temple of Trichiur. It is understood that a copy of these catalogues will be given, when required. The Brahmans of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples of the North; and for the same reason that the Christian and Jewish records have been so well preserved; which is that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

The design of investigating the history and literature of the Christians and Jews in the East, was submitted to the Marquis Wellesley, before he left India. His Lordship judging it to be of importance that the actual relation of the Syrian Christians to our own Church should be ascertained; and auguring something interesting to the republic of letters from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan in the prosecution of his inquiries, wherever it might be practicable. To the operation of these orders it is owing, that the proposed researches, of which some slight notices are given above, have not been made in vain.

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, some of which have never appeared before; to which are added some Miscellaneous Essays in Prose, together with the Notes on the Bible, and Answers to Objections concerning the Christian Religion. By the Rev. Montagu Pennington, M. A. Vicar of Northbourn in Kent, her Nephew and Executor. London. Rivingtons. 1807. 4to. pp. 643. Price £.2. 2s.

It is continually charged upon the biographical productions of our own times, that they rake obscure characters from the ashes in which they sleep, and expose them to the public eye, with somewhat more of pomp and retinue than properly belongs to them. Some * Italian chiefs and authors have certainly enjoyed this unenviable distinction, and have been made to lie in state when they themselves would have rejoiced, we think, to creep into the very quietest graves that could have been prepared for them. Quartos dedicated by Englishmen to the memory of individuals whom their own countrymen have long forgotten, are unquestionably not deserving of the important niches which are sometimes assigned them in modern libraries. But the charge of prolixity and minuteness so generally brought against biographers is nevertheless not always justified by

* See the works of Roscoe and Shepherd.

the occasion. The proper objects of biographical writings are two: either to transmit to posterity a grand historical picture, exhibiting, in a series, the achievements of some distinguished individual, or to supply to a circle of choice friends a more accurate portrait of the person they have lost, than their private cabinets contain. Now, in the execution of either of these performances, considerable minuteness is desirable; and the simple colouring and bold outline of the Roman school would not satisfy us so well as the curious exactness with which the Flemings indent every wrinkle and scratch every hair. We desire to see a truly great man in all possible postures, and circumstances; and perhaps have most curiosity to view him when brought down by his employment to the level of common life, as we can then best compare him with ourselves, and correct our conduct by his example. That the lives of more obscure individuals should be detailed with exactness can be no cause of complaint with the world; since most who desire to know any thing of the individual will probably desire to know much; and those who are contented to remain ignorant have no tribute levied upon their purse or time for the purchase or perusal of the book. When we see an acre of wall thronged with the periwigged ancestors of other men, it would be absurd to complain of the expenditure of canvass or paint, since we are obliged neither to contemplate the portraits or to purchase them.

Upon grounds such as these it is that we would attempt to apologize for the author of this work, in having filled a great part of a quarto with a life, the main ingredients of which might easily be recounted in the space usually assigned to an epitaph. Mrs. Carter's friends, we presume, will rejoice that it is so long; and those who feel no interest in her story are under no obligation to read it.

As literature is not the professed object of our attention, we shall be forgiven if we dismiss all inquiry into the merits of the life as a composition in a few words.

It appears to be the production of a modest well meaning man, and inherits the qualities which such a parent would be expected to bequeath. The author has very properly not made his work a stage on which to exhibit himself, but has been contented to detail all his facts in a plain, grave, and apparently conscientious manner. A work is certainly much less obnoxious to the severity of criticism, which does not particularly challenge admiration; nor ought we to single out the author for examination, when he evidently designs to turn our eyes, not upon himself, but upon his heroine. The volume before us contains nothing which would particularly lead us to think him a man of talents; and nothing which would force us to a contrary conclusion.

The style is sufficiently accurate, though somewhat cumbersome. Good sense certainly prevails more than imagination; but if there are few ornaments, there are not, that we know, any false ones. In short, the fastidious dilettanti, the scrupulous moralist, and the orthodox divine may safely put their *Imprimatur* upon every page of this book. Our commendations must, however, receive what we fear is a most formidable qualification. The book is unquestionably dull, and in its tedious enumerations of particulars, sometimes puts our good humour, and the principles concerning biographical productions, which we already stated, to the severest test. Who can read without fainting the date of every fainting fit of Mrs. Carter; or who would not be contented almost rather to want a head, than to be told it was only with Hungary and lavender water, she was satisfied to rub hers?

There is one mistake from which we think a very moderate acquaintance with ecclesiastical history would have rescued the author.

"There is" (says he) "a greater similarity between the Roman Catholics (of warm countries especially) and the Moravians, than the latter are willing to allow." By the Moravians are here meant the United Brethren. But what is the point of resemblance between them and the Roman Catholics? Is it that long before the warning voice of Luther shook the cities of Europe, the lessons of reform broke from the lips of their ancestors? Is it because they inherited the principles, the persecutions, and the misfortunes of the Hussites? Is it because they have fed the flames and fleshed the swords of Popery in every age? Is it because they are now signalized by a form of worship, perhaps more naked and simple than that of any Church in Europe? It is quite time that Christians in general should do justice to a body which furnishes pious and indefatigable missionaries to the four quarters of the globe, which at home is peaceful and laborious, abroad is active and enterprizing, and which, by their moral habits, supply a model to every state under whose wing they repose.

We now turn our attention from the author to the very respectable woman with whom he has made us acquainted.

The simple outline of Mrs. Carter's life is this.

She was the daughter of Dr. Nicholas Carter, of Deal, and was born in the year 1717. Her earliest years gave no promise of her future attainments; and her father is said to have been so exhausted by repeated endeavours to communicate what she seemed to have no power to receive, that he recommended her to shut her books, and surrender every hope of becoming a scholar. But what may be called the omnipotence of industry was soon exemplified in the ample fruits which the reluctant soil began to yield to her exertions. The author is not able precisely to fix the date at which she made herself mistress of the different languages; but in no very long period she acquired a critical knowledge of the Latin and Greek, a familiar acquaintance with the Hebrew, the French, the Spanish, the Italian, the Portuguese, and the German. To this she added some knowledge of the sciences, and particularly of astronomy. Very much of her time also was rescued from human literature, and devoted to the sacred Scriptures and the most celebrated interpreters. Before she was twenty, she surprised the world by the publication of a volume of poems. In 1739 she published a translation of the French critique of Crowzah on the "Essay on Man." This was immediately succeeded by a translation from the Italian of Algarotti's Newtonianismo per le dame. These works fixed her literary reputation; and such was the splendor with which they invested her in the eyes of her country friends, that one of them gravely writes to inquire whether the report is true, that she is about to be "elected a member of parliament." From the year 1739 to 1756, we find no fruits of her labours. There is some reason indeed to imagine that she attempted a play, but found this species of composition ill-suited to her powers. Nor is this wonderful, as it is difficult to delineate with force and precision what we have neither seen nor felt; and Mrs. Carter appears to have been eminently free from those tempestuous passions, in the exhibition of which the tragic Muse delights. During a part of this time she was employed in educating a younger brother for the university; which honourable labour closed with his entrance at Cambridge in 1756. In the year 1749, principally at the solicitation of Miss Talbot, she entered upon the translation and illustration of Epictetus, and two years after that in which she dismissed her brother to college, she presented the world with this additional fruit of her industry and talent. In 1763, she attended Mrs. Montague, now be-

come one of her most intimate friends, to the continent, in company with Lord Bath, Dr. Douglas, &c. A head constantly aching, and a body almost thermometrically constructed, reduce the letters written upon her tour to little better than a catalogue of disappointments and groans, with some cursory memorandums of what she had seen, and many more of what she had not. She returned to Deal within the year, with apparent satisfaction to herself, and certainly with no less to us. A third edition of her poems, in which several were added to those before published, closed her offerings on the shrine of literature; and from this time she fell back from public into domestic life, the ornament and delight of the generally respectable circle in which she moved. In the year 1782, indeed, an excursion to Paris, in order to gratify her friends and patrons the Pulteneys, broke in upon the uniformity of her life. But always unadapted for motion, at sixty-five, she was far fitter for the port than the voyage, and this tour records more headaches and fewer memorandums even than the last. The portrait of Mrs. Carter in her old age, which her nephew the author has taken, is very captivating. The wisdom of age without its coldness; the cool head with the affectionate heart; a sobriety which chastened conversation without destroying it; a cheerfulness which enlivened piety without wounding it; a steady effort to maintain a conscience void of offence, and to let religion suffer nothing in her exhibition of it to the world: such in his estimation were the qualities with which she came at the age of eighty-nine, as a shock of ripe corn to the heavenly harvest.

Having given this hasty sketch of the life of Mrs. Carter, we think it may be of use to attempt a fair appreciation of her character as it respects morals and literature.

As to the first question, we find in the letters of Mrs. Carter, and as far as we remember in her works, *no single sentiment which can bring her orthodoxy* (using the word in the most important sense) *into question.* No peculiar notions upon innate virtue, no unchristian estimate of human excellence, no defence, upon worldly and political grounds, of systems of public education, no elevation of false principles of action, will rise up as witnesses against this respectable person. If she does not think profoundly, she for the most part thinks correctly; and if she does not argue like a philosopher, she does for the most part like a Christian. As far therefore as the negative merit of "eschewing what is evil," is concerned, she stands in general on unassailable ground. We shall however have occasion to point out some questions wherein we differ from her; but they are not questions which are of the first magnitude and importance, but on which with common principles, and our eye steadily fixed upon these principles, Christians may have very different views.

Again: there is in the works of Mrs. Carter a frequent and unexceptionable recognition of the fundamental and peculiar doctrines of Christianity. Let the two following quotations, which are taken at random, and from the same page, 449, decide.

"And now, O gracious God, whether it be thy will to remove me speedily from the world, or to allot me a longer space in it, on Thee alone I depend for happiness, both here and hereafter. I acknowledge my own unworthiness, and that all my claim to thy favour is founded on thy merciful dispensation of the Gospel. I implore the pardon of all my sins, and humbly hope for those pleasures which are at thy right hand for evermore, in and through Him by whom all thy blessings are conveyed, my blessed Lord, Redeemer, and only Saviour Jesus Christ."

And the whole of the paper called "Thoughts on the Political State of Affairs, 1752."

"The last winter has been a calamitous

one to several nations, and an alarming one to our own; and the summer prospect is clouded with impending danger. What method can I take to avoid the threatened evil, or to quiet my fears? Can I fly into some distant country, and endeavour to secure myself there? My connections and attachments render this an impracticable scheme. Shall I depend for protection on the assistance of my friends? They are helpless and defenceless as myself. Is there then no refuge left? Yes, a reliance on Him in whose hand are the *issues of life and death*, and the disposal of all events. And have I then been careful to secure an interest in this Almighty Protector, this unfailing friend? Dare I, with humble hope and confidence, look up to that God who *is of purer eyes than to behold iniquity?* This is an awful and important inquiry, and merits my most serious attention. Let me examine my own heart: of atrocious crimes perhaps it fully acquits me; but to these have I had any temptations? In avoiding them how little have I to boast! But are there not faults of a less observable nature, and much too slightly overlooked, for which in my situation I am strictly accountable? By the gracious disposition of Providence, I am a Christian; have I duly considered what this sacred character imports; what a strictness of behaviour my profession requires? Is religion and a perpetual view to the solemn account I must one day render, the governing principle of my life? Does it, as far as mortal frailty will permit, influence my whole conduct, my actions, my discourses, and accompany me even in my diversions and amusements? In this season of public danger, let me consider in what particulars I am faulty, and sincerely endeavour, by the divine assistance, to correct what I discover to be wrong.

"Fear, when it terminates in itself, is a painful and contemptible passion; but, properly applied, may be sanctified to a noble use. That use my blessed Saviour has pointed out to me. If the fear of God influences me to correct whatever would tend to deprive me of his favour and protection, what else shall I have to fear? Whatever be the event of the present alarming dangers to me, if I do not forfeit my hope in the divine goodness, it will certainly be happy. Though the earth trembles beneath my feet, my soul will be immoveably fixed on *the rock of ages*; and when the sword hangs over my head, I shall *acquaint myself with God, and be at peace.*"

She and her truly venerable friend Miss Talbot, indeed always hold the same language: nor is Mrs. Carter's religion to be searched for only in the humility with which she received, and the faithfulness with which she avowed, the doctrines of the Bible, but in the sincerity with which, for the most part, she followed out these principles to their practical consequences, and lived as she believed. Very wide indeed from the line which they have taken, will the cold, formal, and speculative professors of the present day find the conduct of Mrs. Carter. We hear her in one place charging upon her friend Mrs. Montague, the necessity of enlisting her fine talents in the cause of religion, instead of wasting them upon literary vanities. In another we hear her exposing the pretensions of that religion which does not follow men into the circle in which they live; and loudly questioning, whether piety can at once be seated in the heart, and yet seldom force its way to the lips. We see her scrupulously intent on turning the conversation of dinner tables into such channels as might at least benefit the servants in attendance. This delicacy of moral sentiment, which feels a stain in religion like a wound, which deems nothing trifling that has to do with the soul, which sets God at our right hand, not only in the temple but in the drawing-room, is doubtless an indication of a heart visited of God and consecrated to his service.

Having given this tribute of applause to Mrs. Carter, our commendation may possibly be erected into an instrument of hostility against ourselves. It may be said "If Mrs. Carter is thus truly respectable, why should the Christian Observer, and those who entertain similar opinions in religion, endeavour to form a religious party distinct from that to which she belonged, and even hostile to the interests of that Church of which they profess to be members?" But where we would ask is the

proof that the Christian Observer, and those with whom it agrees in sentiment, desire to form a party? What mark do they exhibit of an association? They assume to themselves no name but that of Christian; they use no statute book but that of the Bible; they admit of no leader but God. Nor is their design, we should imagine and hope, peculiar to themselves. Their object (and to the advancement of that object we are persuaded Mrs. Carter would have rejoiced to lend a hand) is to promote the diffusion of vital religion, the recognition of the peculiar doctrines of Christianity, the greatest possible vigilance and purity of conduct as citizens, as subjects and as men. But will the inhabitants of a Christian country, the members of a Christian Church, call such a design private or peculiar? What a state must religion be in among us, when the pursuit of Christian objects upon Christian principles, is heretical; when zeal for evangelical truth is a mark of schism; and when all that is right is anomalous? Surely they are not the enemies of the Church who would improve the character of its members; who would erect their happiness upon the large and ample basis of a rational but fervent religion?

But it may be said, that Mrs. Carter never united herself to a certain description of persons held out by the Christian Observer as fair specimens of the Christian character. This must be allowed to be true, and the fact may deserve a moment's consideration. To understand the state of the Christian Church in Great Britain at the present time, it would be necessary to make greater historical researches than it is at present possible for us to do. A summary of the account would be this.

For a considerable period subsequent to the Reformation, the impulse which religion then received among the reformed Churches had not spent itself. The study of those Scriptures which the Reformation had unsealed, the avowal of principles which the Reformation had brought to light, the profession in private of that faith for which they had fought in public, were the common habits of the day. After some time, however, that corruption which is inseparable from all institutions committed to frail and fallen man, soon displayed itself in the national religion. Some philosophized it away, some cut it down to forms and ceremonies, some severed its morality from those principles on which Christ and his Apostles had established it, the caution against being righteous overmuch, in an abused sense of it, was selected as a darling maxim of the nation, and the "godly" very soon "suffered persecution." This state of things was not of long duration. The Puritans arose, and all that was worldly and philosophical, as well as what was sober and decent, fell before them. A real or pretended enthusiast was seated on the throne, and the land was for some years darkened by the reign of hypocrisy, cant, and bigotry. When these fires burnt out, or were quenched by the common sense of the nation, one excess, as it is generally seen, paved the way for another. Religion became doubly cold, and speculative, and philosophical. Men were frightened out of piety by the excesses into which others had been hurried. The least risings of zeal, or breathings of devotion, became suspicious; and a longer or more fervent prayer than usual, the renunciation of a single worldly amusement, a larger Bible than ordinary, were any of them sufficient to dub a man a Puritan. Hence it arose that the sermons of the Church of England, for a certain period, were never aimed at the heart, which, under God, an animated discourse may touch, but at the head, which is seldom convinced by a dry argument of half an hour long. Our divines feared to rouze the sleeping lion. They spoke neither to the hopes, nor fears, nor affections,

Church was a picture of still life, and men were addressed as though they were devoid of passions and affections. Hence also it arose, that those who ventured a step higher in religion than their neighbours, were herded with heretics of the worst class, were considered as enemies of the Church, and were accordingly thought fit subjects of persecution. In this state things remained till the appearance of Wesley and Whitfield. When they arose, their superior talents, zeal, and incaution, naturally still more alarmed the Church. The old cry of Puritanism revived under another name, and many excesses, on the part of the new religionists, seemed to justify the hostility which was excited against them. Nor was this the only influence their movements had upon the Church. Their zeal, thank God, was contagious. It communicated itself at first to some individuals of the establishment, (whose number has since greatly increased,) who, without sanctioning the irregularities or the schism of these two eminent characters, entered like them upon the apostolic career, of proclaiming loudly the peculiar doctrines of Christianity, and pressing others into the service of their crucified Redeemer. These men have thus sprung up burning and shining lights in the deadness and coldness of the night of religion. Forming no sect; betraying no self-interested views; preserving, in the heart of an old establishment, the vigour of youth; winning separatists to the Church, by shewing them how pure she might be; giving to all who love their Lord the right hand of charity; drying up the sources of schism; passing through good report and evil report; they exhibit a beacon to warn the unwary, to console the friends, and alarm the enemies of Christ. They go on conquering, and we hope, to conquer, till all opposition to vital religion and sound morality shall be subdued.

Strange as it may seem, a large part of the establishment refuse to make any distinction between this class of men and the separatists, to whose increase in fact these persons alone oppose any effectual barriers: and even the vagrant enthusiast, disowned alike by pious churchmen and sober dissidents, who from a tub twangs his spiritual nonsense to a company of deluded followers, is confounded by the blindness of their prejudice with that person who has commanded listening senates, and emancipated a quarter of the globe. For a long time, even in the mouths of very respectable members of the Church, the term *Methodist* has designated equally those who have been the pillars of the Church and of sober religion among us, and the wildest visionaries who have separated from the established communion.

After this statement, let us return to Mrs. Carter. It is not impossible, we confess, that she would not have connected herself to persons of this description, though with several of them she was intimately connected. But her reluctance to be known as *one of* them, and her probable suspicion of their designs, may be traced to the source we have pointed out. Mrs. Carter, whether in politics or in religion, was decidedly of the High Church school *, and it was the language of the day she lived in, and of many of those with whom she lived, to call all reform innovation, and to confound zeal with schism. In a course of years, however, the steady attachment of many of the men in question to the Church of which they are members, their consecration of themselves to the best of causes, their talents and their virtues, have tended in some measure to silence their accusers. But before this epoch, Mrs. Carter had reached her grand climacteric, a period at which we seldom quit our opinions or our prejudices; when all that is old is good with us, when we

* See for an account of this school, our Number for May last, p. 318, and seq.

grow too old to inquire, and almost too cold to love.

Wooed by half the Bishops on the bench at one season of her life, she was not likely to espouse the cause of those men by whose superfluous exertions these her suitors sometimes felt themselves discredited or reproached. Timid in herself, she trembled at any movements by which a change of things might be introduced. An enemy to false philosophy, but a stranger (as we think) to real, her view was not wide enough to discover the consequences to which the actual state of things naturally tended. When a nation has an esoteric and exoteric faith, the great employing religion only as a state trick, sceptical themselves, but practising the forms of piety merely to secure the virtue of the mob; when almost all Church discipline is vanished; when the morals of Christianity are separated from her doctrines; it is high time to tremble for the glorious and right Christian establishment to which we belong; it is time to rally round our venerable parent, to shew her in her original form, to assert her ancient rights, to hold up her articles to the view of her faithless children, to stand in the perilous breach, and stay the plague.

But it may be affirmed, that a real difference exists between us and Mrs. Carter in opinion and practice. We have already seen to what the difference in opinion amounts. Our practice we could certainly wish to differ from hers, as far at least as her biographer has made us acquainted with it, in two particulars. We are informed that she was a *great lover of cards*, and, of course, an attendant and practitioner at the rooms and tables devoted to this popular amusement; and secondly, that at least when abroad, she joined in the amusements by which the Sunday is dishonoured on foreign shores. As to the last of these practices, it appears to us unnecessary to point out either its sinfulness or its mischievous tendency;—to prove that the injunction to keep the Sabbath-day holy is influenced by no change of time or place; that the principle, "of doing at Rome as they do at Rome," would sow in every nation the vices of every other; and that Englishmen should rejoice to exhibit in the eyes of foreign countries the decency which characterizes their own Sabbath, instead of accommodating their practice to nations wantoning in all the indulgencies of Popery, or freed by infidelity from all the trammels of Christian discipline. As to cards, our opinion has before been expressed *. We cannot, however, much more shortly lay down the rule by which we are content to appreciate this and other amusements, than in the words of a recent publication. "If there is something wholesome in them which almost refuses corruption; if the advantages they produce balance their mischief of corruption; if by scattering their oils around they contribute to smooth, without poisoning, the waves of life; if their direct or chance expense does not break in upon the treasury which every man ought to keep for his neighbour; if they are not so closely allied to the amusements of the bad, as to break down the wall of partition between us and them; if they have no tendency to wean society from more profitable employments; if, lastly, they do not encroach upon that handful of time bestowed upon man to do the business of eternity; if all this be true of any of them, I will say of him who uses them, he may be a Christian, and a good Christian; but I shall still think him the most distinguished Christian who uses them the least. The *good*, like the *great* man (why, alas, are not the terms convertible?) will ever seek his pleasures in the field of his duties, and though he suffers mere amusement, will seldom court it. I suspect that the lovers of cards will not now wish to have them brought to the bar of my judgment. If I am

* Vol. for 1805, p. 307 and seq.

thought severe in what I have said, let me add, as some mitigation of my offence, that I believe these implements of idleness are often found in more conscientious hands than they deserve. If the thread-bare argument is pressed upon me, that the state of society makes them necessary, I borrow the sentiment of the opposers of our poor laws. 'Destroy the poor houses, and the poor having no public hand on which to lean, will use their own.' In like manner I say, banish cards, and society wanting a refuge for indolence and imbecility, may become active and intelligent. To make the idle happy, is to cut off the only bridge by which they are likely to return to the society of the good and wise. The present age, indeed, according to my plan, must suffer by being robbed of their crutch; but in consequence of it, the next age will walk alone."

We have left ourselves little space to decide upon the place which Mrs. Carter holds in the republic of letters. The volume before us contains such of her letters, as the respectable editor thought himself justified in publishing, a complete collection of her poetry, miscellanies in prose and verse, and notes upon the sacred Scriptures.

The letters of Mrs. Carter suggested to us an idea which the perusal of the rest of her works confirmed, that she affords an instance of a writer who did not know her own forte. When she moralizes and reasons, she appears to do so as most other respectable gentlewomen would; but when she indulges a more sportive vein, she seems sometimes to have caught a part, at least, of the mantle of Cowper, and brings back his cherished image to our sight. Some of her gayer letters are elegant and witty. In like manner we do not hesitate to prefer the dialogue between soul and body, (p. 375) to any verses which this collection contains. The miscellanies in prose and verse, however, put her claims to literary reputation in the strongest point of view. In writing for the Rambler she appears to have remembered with whom her name and compositions were in this instance to be associated, and to have risen above herself. The notes on the sacred Scriptures contain nothing, as far as we observe, that is new. The objections which some female friend of hers thought fit to point against Christianity will never, we should think, alarm its most timorous friends; and the answers to these objections will not, we are afraid, confound its adversaries.

Upon the whole, our views of the moral and literary character of Mrs. Carter have many points of resemblance. In both, her peculiar excellence seems to be that she has no very capital errors. In both, also, she is far above mediocrity; but as in her letters a want of invention and vigour excluded her from the highest niche in the Temple of Fame, so in religion a temperament feeble and languid, a heart incapable of great emotions, some habitual coldness, and little even occasional zeal, deny her the first rank among the Apostles of Christianity. Her literary reputation we think not likely long to survive the days in which she lived. But she is gone where such approbation could not follow her, and where, if it could, she would despise it. Her moral worth, her humble piety, her unaffected reverence for God, her thankful trust in the merits of her crucified Redeemer, her deeds of love and usefulness; such works have gone before her to judgment, and she has risen, we hope, from the foot of that cross at which she appears long to have lain prostrate, to the bosom of her Father and her God.

The Duties of the Marriage State, a Pastoral Address, designed also as a general Illustration of the Form of Solemnization of Matrimony. By Basil Woodd, M. A. Minister of Bentinck Chapel, St. Mary-le-

Bone, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Hon. the Earl of Leicester. London, Watts and Bridgewater, &c. price 9d. or Three Dozen for One Guinea. 12mo. pp. 63. 1807.

Those who are acquainted with the Christian simplicity, and affectionate earnestness, which distinguish the public ministrations of this servant of God, will readily recognize in the tract before us its benevolent author, whose unwearied attention to the spiritual interests of his flock furnishes an example worthy of universal imitation. The young, in an especial manner, have been made the objects of his pastoral care; and we have had frequent occasion to mention the valuable efforts of his pen for their Christian instruction. But those who desire to witness a practical exhibition, both of the nature and the effects of his labours of love, in behalf of the rising generation, ought to pay a visit to Bentinck Chapel on the afternoon of the first Sunday in every month, when they will have an opportunity of receiving a lesson in the art of *catechizing*, and of seeing the happy influence of this practice (a practice required by the orders of the Church, though too generally neglected by her ministers) strikingly exemplified in the case of several hundred children. The mind of that man who can behold this scene without emotion, must be strangely constituted indeed.

The present address of Mr. Woodd has a more immediate reference to the adult part of his flock; and it contains much important advice, founded on Christian principles, and enforced by Christian motives, respecting the conduct of husband and wife to each other, and of both to their children, which we could wish were impressed on the heart of every married pair in the kingdom. Our limits will not admit of long quotations, but we beg those husbands and wives whose eye this page may meet, to peruse with attention and self-application the following passage. It may shew them the real cause of much of the domestic disquiet they may perhaps at this moment be experiencing.

"This honour" (which husband and wife owes to each other) "implies respect, attention, and preservation of authority and influence. It is a *mutual* duty, and of great importance. Unless respect is conscientiously preserved and shewn, the intimacy even of married life may degenerate into that familiarity, which breeds contempt. Hence that respect ought to be cultivated, which has a salutary restraint on the temper, the mode of expression, and the conduct. The laws of common civility enforce this in the general intercourse of life; but, alas, the too general licence which is given to the temper and behaviour within doors shews, that what is commonly called politeness and good behaviour is merely assumed; and that there is very little, *or rather no* principle in its mixture. The frequent contentions and petulances of the domestic scene too often prove that neither party is influenced by the love and fear of God. The fact is that they are no longer under external restraint, and they have not sufficient religious principle to restrain inwardly their own peevish humours. What is the reason of the frequent uneasiness betwixt man and wife, and their sometimes giving full scope to their passions upon very trifling occasions, even amongst persons, who behave with decency, calmness, and general good temper to all others? It is because they think their reputation safe in each other's hands, and therefore they are not afraid to discover their natural sourness and malignity. This shews that neither love of rectitude nor the fear of God is at the bottom of that poor thing we call Virtue, since we exert it least where it is most due, and where it would be most serviceable to ourselves, only because we think we can do so without disgrace." (p. 16, 17.)

We cannot do better than subjoin to this extract another, containing a number of rules for the cultivation of domestic happiness, "which," observes the pious author, "I drew up for my own use fifteen years ago. I review them with guilt, asking for mercy."

"1. Every day let your eye be fixed on God, through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your mercies as coming from Him, and that you may use them to his glory

"2. Always remember, if you are happy in each other, it is the favour and blessing of God, that makes you so: if you are tried and disappointed, God does thereby invite you to seek your happiness more in him.

"3. In every duty, act from a regard to God, because it is his will and your duty. 'Do all in the name of the Lord Jesus,' and look to him to bless you and your partner, and that you may abide in his love.

"4. Never suffer your regard for each other's society to rob God of your heart, or of the time, which you owe to God and your own soul.

"5. Recollect often, that the state of marriage was designed to be an emblem of the love of Christ and his Church, a state of mutual guardianship for God, and a nursery for the Church and the skies.

"6. Remember that your solemn covenant with each other was made in the temple of the Lord, in the presence of his Church, and that the Most High God was called upon as a witness.

"7. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shewn and received.

"8. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard, may, perhaps, be still the same, and the blame only attaches to you.

"9. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect this very day what God has borne with in you.

"10. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate, or you will both be unhappy.

> The kindest and the happiest pair
> Will find occasion to forbear,
> And something every day they live
> To pity and perhaps forgive.

"11. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

"12. When you discover failings, which you did not suspect, and this you may be assured will be the case, think on the opposite excellence, and make it your prayer that your regard may not be diminished. If you are heirs of the grace of life, your failings will shortly be over, you will hereafter both be perfect in the divine image. Esteem and love each other now, as you certainly will then. Forbearance is the trial and grace of this life only.

"13. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent and the harmlessness of the dove.

"14. Forget not that one of you must die first—one of you must feel the pang and chasm of separation. A thousand little errors may then wound the survivor's heart.—It is policy to anticipate it. O that when you meet again, the deceased may say, in heaven, I am, under God, indebted to you that I am here.

"15. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be his holy name! He can, and often does, suspend all our sorrows. Never pass a day without praising him for all that is past; glorify him with your present mercies, and trust him for all that is to come." (p. 59—62.)

Another extract will close our review. It is a word of counsel to the heads of families, respecting both the education of their children and the management of their household.

"The first and grand object then to be attended to is your own personal religion. Children soon discover whether their parents are in earnest with God, or not. This will give an early impression. Your own personal happiness depends on your personal religion, and so also does the general happiness of your family. Family government will never be established, or well managed, unless the parent begins with *self-government*. Learn to love God, aim at his glory, and consider your situation in your family as a talent, which you are to use for your own and others' benefit, temporal, spiritual, and eternal.

"Remember likewise you are bound to promote the happiness and religious welfare of your domestics. In order to this, make religion appear lovely. Let your domestic government be just and kind. Consider that you have a master in heaven, and endeavour to imitate both his justice and his love. God might have made you their servant. Choose such as love and fear him, they will bring God's bles-

sing on you, as Joseph did on the house of the Egyptian.

"Every man carries his own atmosphere around him of unhappiness, or comfort; if we are irreligious, profane, tyrannic, proud, peevish, and ill-humoured, we make all around us unhappy; if we love God and our neighbour; if we cultivate humility, kindness, justice, and benevolence, the tendency is to make all around us satisfied, comfortable, and happy. A man's misery is very much his own fault. Now as religion most tends to subdue our evil tempers and to inspire whatever is just, lovely, and of good report, it is sound policy, as well as duty, to begin with personal religion." (p. 44, 45.)

We will not stop to notice the style of this publication, which certainly exhibits many marks of carelessness, but only state as an additional inducement to its distribution, that the profits arising from its sale are devoted to the Lying-in Charity at Paddington. The author, we are happy to observe, intends to address his flock on the duties of children, of masters, and of servants. We cannot too strongly commend this truly apostolical attention, not merely to the exposition of the grand doctrines of Christianity, but to the delineation of the graces and ornaments of the Christian character in every varying situation of life.

The Uncertainty of the Morrow, the Substance of a Sermon preached at Fulham Church in the Afternoon of Sunday the 13th of September, 1807, on Occasion of the late awful Fire in the Premises of John Ord, Esq; by which his principal Gardener was burnt to Death. By the Rev. JOHN OWEN, M. A. Curate of Fulham. 2d edit. London. Hatchard. 1807. pp. 31. Price 1s.

MOST of the Sermons which appear in print are written before they are preached. This, we understand, was preached before it was written. It is nevertheless eloquent, and well arranged; and what is still more important, it is calculated to be useful. We trust that if it should meet the eye of any of those persons who entertain a strong dislike to what are called *extemporaneous* sermons, it may somewhat abate the violence of their prejudice, and lead them to doubt whether the propriety of the practice against which they are in the habit of waging war, may not, after all, be a question which is to be determined entirely by circumstances. We will honestly confess, indeed, that we could wish to see this practice restrained in a great variety of cases, where the crude effusions of an unfurnished mind are exhibited as the lessons of wisdom, equally to the injury of the audience, and the degradation of evangelical truth. But we are persuaded that no candid man would be disposed to maintain, that a minister, capable of preaching such a discourse as that before us without having previously committed it to paper, is under any obligation, merely for the sake of obviating an unreasonable prejudice, to subject himself to the labour of writing out his sermons. None who have a due sense of the importance of a faithful pastor's time to the spiritual prosperity of his flock, and of the variety of objects to which, if he would give a good account of his stewardship, his charitable attentions must be directed, could wish him to waste his hours *unnecessarily* in composition. If to a mind stored with knowledge, both divine and human, God has been pleased to add the gifts of a retentive memory, a quick and clear conception, and a ready utterance, unquestionably these are gifts to be employed to the glory of their author, nor can any sufficient reason be given why they should be neglected. We are anxious, however, that what we have here said may not be converted into an apology for persons of a very different description, who, without any of the requisite qualifications, except, perhaps, fluency of language, and actuated chiefly by a dislike to mental labour, affect to be extempo-

raneous preachers. But we have opened a wide field, on which, it is impossible for us now to enter. The subject indeed has already been amply discussed in our pages. It may therefore be sufficient to refer our readers to our volume for 1804, pp. 535, 539, and 602, where they will find many useful and practical suggestions upon it.

We have more than once had occasion to bring before our readers the productions of Mr. Owen's pen, and always with approbation *. The present discourse, notwithstanding the peculiar circumstances of its appearance, is not unworthy of his former fame. One passage will serve to justify our commendation, and excite, we trust, a desire to peruse the whole. May it have the effect of alarming those who have hitherto despised the "terrors of the Lord."

"Let then a sudden calamity surprise, in his sleeping hours, such a thoughtless and improvident creature. Let flames, such as those which consumed the deceased, gather unexpectedly round him, and threaten him with a speedy and inevitable dissolution. What agonizing horrors must seize his conscience, at the transition which he sees himself about to experience, from a world in which lies all his treasure, to one in which he has no interest and no hope! He must encounter the king of terrors, he must push forward into an eternal state; destitute, alas! of every qualification for conquering the one, and securing a welcome, a happy reception, into the other.

"He has, it shall be supposed, a few hasty minutes, of which it is thought some pious use may be made; but, alas! those minutes are wanted for other purposes: the soul must take her hazard; for what remains of time must be used in struggles with the pangs of dissolution, or in fruitless efforts to escape from a pursuing, an overtaking, an overwhelming conflagration.

"But, supposing such an interval of trepidation could be spared from the concerns of the body, what solid advantage could the soul derive from it? Is such an interval as this either proper or sufficient for the deep and arduous operations of repentance towards God, and faith towards our Lord Jesus Christ? Is it expected that in such a season of perturbation as this, the man will be able to negociate a peace between God and his soul? and to begin, to prosecute, and perfect that great work, the work of his salvation? No; scarcely do these minutes of confusion suffice to bring before his view the laws which he has broken, and the punishment which he has deserved; when they expire, with them expires that day of grace, within which are confined the exercise of mercy and the remission of sins. In fact, the wretch has sinned away the day of grace, and the oft-predicted night of desperation has overtaken him. It found him unjust, he must be unjust still; it found him filthy, he must be filthy still.

"But it may happen that his destruction is effected without that slight and almost useless warning, which a few minutes of hurry and alarm may be considered as affording. It may be that the silver chord is snapped hastily asunder, and the transition into eternity so rapidly made, as only to be perceived by its effect. In such a case, the man who lay down to sleep among mortals like himself, awakes, after the lapse of a few unconscious hours, in a world of spirits; and awakes, without the smallest preparation for what awaits him there. Mighty God! what an awful, what an overwhelming change is this!! Whither shall this unprepared and astonished stranger betake himself? Within what recess shall he seek a covert from the eye, a shelter from the wrath of God? Alas! that world on which he has entered allows no retreat, affords no hiding-place; there all his former arts of concealment fail him; he must appear before God, and endure the aspect of that countenance which his sins and provocations have arrayed in frowns. But is it then true that this sinner is alarmed? does he really manifest the signs of fear and consternation? Where then is that high spirit with which, while in the body, he braved so stoutly the terrors of the Lord? where is that daring boldness with which he was wont in the circle of his associates to vilify the ministers, the ordinances, the mysteries of the Gospel; and to fetch mirth and merriment for himself and them, from a blasphemous derision of holy things? Alas! he is now become an arrant coward. The arm that threatened much, is now withered: the tongue that vaunted loud, is now speechless; and will be so, to every purpose but that of lamentation and cursing, for ever.

* See Vol. for 1803, p. 102, and Vol. for 1804, p. 550.

"His fate is now hastening to a crisis; active ministers accost, pursue, surround him; ministers, indeed, of another aspect, and meditating other purposes than those who fruitlessly tendered to him, while on earth, the Gospel of peace; and besought him so often, but always in vain, that he would, through Christ, be reconciled to God. Against these executioners of the divine vengeance, he can make no successful resistance: hurried away by their officious importunity, he takes his station among the unbelievers. At a distance he beholds the regions of blessedness, one beam of whose celestial light would make a Paradise for him; but he only beholds them: for a deep, and dark, and impassable gulf cuts him off from all communication with them; and shuts him up in those penal abodes, from which happiness, and peace, and hope, are excluded for ever." (p. 15—19.)

In addition to the other merits of this sermon, it will be proper to mention, that if introduced into the servants' hall, it may prove a seasonable corrective of the want of care with which they are sometimes chargeable, in the management of that element, whose destructive effects have given occasion to the present publication.

A Serious Address to Seceders and Sectaries of every Description, on the Multiplicity of our religious Distinctions, &c. London. Rivingtons. 12mo. pp. 48. 1805.

This small tract has been for some time in our hands, and is stated in a preface to have been published two years before at Bristol, under the title of A Serious Address to the Inhabitants of that City. It has nothing in it very original, and resembles many little works which have lately issued from the pulpit. On that ground indeed we are disposed to pay attention to it. The writer appears to be zealous as a Churchman: he deplores "the extensive mischiefs in society," resulting "from our religious distinctions, which are more than in any other part of Christendom;" asserts the sinfulness of Schism; infers the excellency of our Church from the Martyrdom of those who, at the time of the Reformation, died in defence of her faith; represents our Dissenters as the followers of those who "refused to conform, merely because our Church continued the surplice as a decent and distinctive vestment, the sign of the cross in baptism as an outward form, and kneeling at the Communion Table as a reverential attitude." "Some," he adds, "were in those days displeased, because the Church Articles did not express the rigorous doctrines of Calvinism;" and at length the Dissenters overturned Church and State, murdered their Sovereign, seized all the power and wealth, and established their fanatical doctrines on the ruin of all principles of toleration. "The good sense of the country was soon wearied with these extravagancies;" but the seeds of Sectarism have lately begun again to spring up with luxuriancy and rankness. The present Quakers, the Unitarians, the followers of Whitfield and Wesley, and the Swedenborgians, are then briefly spoken of, and the Dissenter is challenged "to prove that one article essential to salvation has been omitted from the creed of our Church." "Finally," says this author, "I beseech you in the words of an apostle, and in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received; holding fast the faithful word as hath been taught, that ye may be able by sound doctrine both to exhort and convince gainsayers."

We are afraid that the evil which this author deplores requires a much deeper investigation than he has yet given to it; and we could point out many important inaccuracies in his statement. For example; is he not aware that the modern Dissenters, however the number of them may have increased, are much less prejudiced than their ancestors

against "the surplice, the sign of the cross, and the custom of kneeling at the Communion," and therefore also in one important sense against the Church itself? A great proportion of them, including both Calvinists and Anti-calvinists (for Mr. Wesley's Methodists are Anti-calvinistic) profess to approve of the Church Articles, and have even no objection to give their attendance at Church, when a preacher who is true to the Church principles, *according to their construction of them*, is in the pulpit. This is surely a very important part of the character of modern Dissenterism. Great numbers, professedly of the Church, are become occasional Non-conformists, on the ground of an alleged doctrinal heterodoxy, or rather doctrinal *deficiency*, in the *men* who minister at her altars; as well indeed as on the ground of an alleged want of sufficient strictness and seriousness. "The Church," say these persons (and we repeat that they do not consist exclusively of Calvinists) "is good. Her liturgy is excellent. Her articles are the truth itself. They contain the very creed which we profess." To the challenge therefore of this writer, who demands of every wanderer from the Church, that he shall "prove that there is any one article necessary to salvation omitted from her creed;" they would instantly reply, "We cannot prove it; but it is in search of those articles, so necessary to salvation, and of that spirit which is breathed in her liturgy, that we go either to dissenting places, or to those Churches where we can hear what we deem the truth." We shall not now enter into the question how far the persons whom we have described speak reasonably or act right. We are only saying that they do thus act and speak, and it surely is important that writers who profess to describe the evil, and to suggest a cure, should describe it as it exists.

One other inaccuracy of this writer demands our notice. He involves in one common accusation the successive generations of puritanical Dissenters, who lived between the time of the Reformation, and that of Cromwell's usurpation; and he would lead his readers to suppose that the most early Puritans differed in points of doctrine, as well as of discipline, from their cotemporaries of the Protestant Church. Now the truth is, that the great body of the first reformers were nearly, not to say exactly, of one mind in respect to doctrine, and that the only material differences, which for a long time arose, respected mere discipline and ceremonies. The dissention respecting Predestination and Freewill seems to have originated towards the close of Elizabeth's reign. By degrees many of the Dissenters grew more Calvinistic in doctrine on the one hand, and many of the Episcopalians much more Anti-calvinistic or Arminian on the other; and thus doctrinal questions served at length to widen the breach. We are inclined to think, that among the great mass of our Dissenters, Methodists, and occasional Seceders from the Church, doctrinal Calvinism has not upon the whole lately increased; and that the general colour of their religious sentiments is not more Calvinistic or Predestinarian than that of many of the men who in the time of Henry the Eighth, of Edward, and of Elizabeth, separated themselves from the Romish Church. The diversities of sentiment, indeed, are now greater; the liberty of thought indulged in modern times, having led to various extremes. The harsher views of the doctrines of Election and Predestination are, however, as we suspect, generally upon the decrease; and they certainly are not inculcated by a very large proportion of those who are called the Evangelical Ministers of the Church.

We cannot help here adverting to an error into which the members of our Church fell in the time of Charles the First, an error which some of her best friends have ac-

knowledged. We mean that they too easily extended the term *Puritan* to persons who had not entitled themselves to an opprobrious name. Was any minister of the Church, or any private Christian, stricter than his neighbours? He was a Puritan. The Church had now many members who were far from being truly religious in their lives; and the cavaliers, as they were called, combined with men of High Church principles in producing this mischief. The earlier Puritans were in some degree in religion, what the earlier opposers of the court were in politics: they had, like the Hampdens and the Sydneys, much truth on their side; but partly through the violence of their adversaries, partly through certain tendencies in themselves, and partly through the unhappy course of events, the zealous friends both of religious reformation, and of liberty, were carried beyond their purpose. They were succeeded by men of a far worse description than themselves. The Presbyterians, it is well known, became outnumbered and overborne by the Independents; and after some progress in error, both Church and State were overthrown. "But ought you not" (it will be perhaps demanded) "to condemn these tendencies both to Puritanism and to Republicanism from the beginning? *Principiis obsta* is a salutary maxim." We answer, that according to this principle, it will be necessary to go further than even the writer of this pamphlet, or any of the numerous authors of his class. If the rule, which they propose, must be adopted, the reformation itself ought to be condemned; and it is worthy of remark, that the Papists censure it on this ground: they lay the blame of all the subdivisions which have arisen in the Reformed Churches, to the door of that great original schism, of that parent heresy, which we contemplate as our deliverance from Antichrist. It is therefore plain that some careful discrimination is necessary on these subjects, and that the place in which the High Churchman is in danger of erring on the one side, and the Low Churchman on the other, requires to be carefully pointed out. Let the one beware of fanaticism and of a schismatical spirit: let him be reminded of the evils which have flowed down upon us from this source. Let the other be fearful of an approximation to those errors of the Church of Rome which we all profess to have renounced: let him be reminded, that the spirit of Popery may subsist under the disguise of zeal for a Protestant Church: let him claim neither infallibility nor a right to exemption from censure, on the part of his own ecclesiastical establishment; but let him condescend to inquire, whether a part, at least, of the defection which is deplored, may not be referred to some fault or negligence in the ministers of his own communion.

The subject, however, of the increase of Dissenters, or rather of Methodists, and of half Separatists from the Church, (for the chief increase is of this kind)—of men whose qualified secession undoubtedly may lead to very important consequences to our establishment, cannot be properly discussed, unless it is viewed on every side. The diffusion of knowledge of every kind, the more free exercise of the right of private judgment, the increased severity with which men are now disposed to judge their superiors both ecclesiastical and civil, the diminution of the general reverence for what is ancient, conspire, perhaps, with many other causes to set men free from that strict allegiance which they formerly considered to be due to the Church.

But we forbear from entering further into the subject, because we perceive that we have before us the task of reviewing a very respectable work * which examines fully into the causes of the increase of the

* By the Rev. Mr. Ingram.

modern Methodists and Dissenters, and will demand our special notice. We shall for the present conclude, by observing, that the best mode of recovering men to the bosom of the Church, under our circumstances, is not, as we conceive, to pursue them with heavy Church censures; for one part of the very evil consists in the want of respect for common clerical authority: nor to suggest to them, after the manner of the Papists, that the promises of the Gospel are limited to that episcopalian Church which they desert; for intimations of this kind from their parish minister may but confirm their unfavourable opinion of him: but rather to prove to them, that they err on their own grounds, when they go to seek better doctrine, or stricter piety, out of the establishment. Let every zealous and devout minister of the Church appeal, solemnly, and seriously, to the consciences of those who desert him, *as to his own doctrine and his own conduct.* An appeal of this sort will not be made altogether in vain. Let him say to those who constitute his proper flock, in the language of the apostle, "Ye have fully known my doctrine, manner of life, faith, patience, charity, long suffering." Let him privately desire the wanderer from Church to state what is that defect of which he complains, and what the reason of the preference given to other teachers. That portion of his parishioners which is the more strict and devout part, will be generally recoverable by ministers of fervent and unquestionable piety, after this manner; and if merely the hot-brained, the enthusiastic, the heretical, or the immoral, desert the Church, and fill the pews of the neighbouring conventicle; let him hope that good may arise from the separation. Certainly the Church of England would only shine forth with increased lustre, if the only Separatists were of this class.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the Press:—A new edition of Mr. Holland's Essays on History, with additions:—The whole works of Henry Mackenzie, Esq. in 8 vols. 8vo. revised and corrected by the Author:—Marmion, a Tale of Flodden Field, a Poem, by Walter Scott, Esq. in one vol. 4to.:—Remarks on a recent hypothesis relating to the origin of moral evil, in a series of Letters to the Rev. Dr. Williams, the author of that hypothesis, by the Rev. W. Bennet:—Bishop Jeremy Taylor's Sermons, a new edition, in 3 vols. 8vo.; and the Choruses of Æschylus, with notes and illustrations, by Dr. C. Burney.

Preparing for publication:—Life and Writings of J. Bruce, of Kinnaird, Esq. with original Papers, illustrative of the Travels to discover the source of the Nile, in one vol. 4to. by the Rev. A. Murray:—Sir Ralph Sadler's State Papers in 2 vols. 4to.:—Researches Anatomical and Practical, on Fever, as connected with Inflammation, by Dr. Beddoes:—Travels in Morocco, by J. G. Jackson, Professor of the Arabic and African languages; and a new edition of Euripides, by Mr. Porson.

Mr. Ralph Wedgwood, of Oxford Street, has obtained a patent for an apparatus for producing duplicates of writing. For this purpose a prepared paper is used, thinly smeared over with oil, called duplicate paper. The ink used consists of carbon, finely mixed with oil. This ink is to be spread evenly over leaves of thin paper, which are to remain for some time between sheets of blotting paper, when they are fit for use. The pens or styles are made of agate ground to a smooth round point. A leaf of common writing paper being laid on a tablet, a leaf of carbonated paper is laid over it, and above that a leaf of duplicate paper. On the papers so disposed, the writing is made with the style. The effect produced is a double transfer of the carbon form the carbonated paper; that on the lower surface to the letter paper

beneath; and that on the upper surface to the duplicate paper above it, which serves for the copy, the ink shining through it.

Government having purchased the valuable Museum of the late Mr. John Hunter, have presented it for the public benefit to the Royal Corporation of Surgeons, and an extensive building is now erecting in Lincoln's Inn Square for its reception, which is also intended to serve for the Corporation Hall, and an anatomical theatre.

A Society has lately been established in London, called the Entomological Society, the pursuits of which are particularly directed towards the study of those species of insects found in Great Britain, the ascertaining their history and peculiarities, the readiest methods of destroying those which are noxious, and the properties belonging to them which may prove useful or beneficial. A publication by this Society has appeared, containing five papers. The first is a Review of the Rise and Progress of Entomology in Great Britain, by A. H. Haworth, Esq. the President *; the second is on rearing insects, by the Rev. T. Skrimshire; the third is an account of a non descript insect *Lygæus micropterus*, by the Rev. J. Bunell; the fourth is by Mr. Haworth, and is entitled A Brief Account of some rare and interesting Insects not hitherto announced as Inhabitants of Great Britain and Ireland; and the fifth contains a catalogue of insects found in Norfolk by the Rev. J. Bunell. We feel somewhat jealous of seeing clergymen distinguish themselves so much in these entomological labours.

* A curious fact is here given from a work of Dr. Hill's, published in 1773, entitled, "A Decade of curious Plants, some of them not described before," which, if true, may possibly diminish the attachment of some persons to the plant called Mignionette. In describing the *alucita pallida*, he observes, that this insect once came very strangely before him. "A studious gentleman, very subject to the headache, which he and his physicians both attributed to great attention, sneezing one day with violence as he was writing, saw some atoms a moment afterwards upon the writing paper, and they plainly moved. He doubled up the paper and brought it to me, when we laid a parcel of these moving particles before the lucernal microscope, when they appeared in continual motion, vibrating their antlers, shaking their wings, and turning up their tails to their heads in the manner of earwigs, but with incredible swiftness. It was palpable they had been discharged from his nose, and it is easy to see from whence they were thrown, and to understand how they might have caused intolerable pain, whilst they were thus rouzing and moving their irritating hairs and feathers, upon a part where the very substance of the brain is almost naked. I had seen the same species inhabiting the flowers of the plant *Mignionette*, and on inquiry, found that he had that plant in his chamber."

AFRICAN INSTITUTION.

An interesting report from the Committee of this Institution has lately made its appearance. The general objects of the Institution have already been stated by us in our number for April, p. 270. The means by which those objects are to be effected are thus explained by the Committee.

"To prevent misconception concerning the views and measures of the African Institution, it may be proper in the very first instance to declare, that it is the Society's fixed determination not to undertake any religious missions, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable institutions formed for the diffusion of Christianity, and means not to encroach on their province. It may also be proper to premise, that it will naturally become the duty and care of this Society, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African Slave Trade; to endeavour to prevent the infraction of those laws; and from time to time to suggest any means by which they may be rendered more effectual to their objects; and likewise to endeavour, by communicating information, and by other appropriate methods, to promote the abolition of the African Slave Trade by foreign powers.

"The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa are of the following kind.

"1. To collect and diffuse, throughout this country, accurate imformation respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African continent, and the intellectual, moral, and political condition of its inhabitants.

"2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that continent,

"3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

"4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

"5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

"6. To introduce amongst the inhabitants beneficial medical discoveries.

"7. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

"8. To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward individual enterprize and exertion in promoting any of the purposes of the Institution."

The report is chiefly occupied in obviating the objections which may be supposed naturally to arise to the plan of the Society; 1st. from a consideration of the vastness of the object proposed to be effected by the efforts of a voluntary association of individuals in this country; 2d. from the supposed intellectual and moral inferiority of the African race; 3d. from the result of the attempt made to spread civilization in Africa, by means of the colony of Sierra Leone; and 4th. from the inadequacy of the means which the Institution can expect to possess and employ. On all these points, as we think, a most satisfactory answer has been given; and we recommend to our readers the perusal of this report, both as containing just and enlarged views on several important subjects, and as communicating to the public much new and interesting information. We should have been glad to have given either an abstract of this part of the report, or large extracts from it; but we could not have done this without impairing the general effect. We must content ourselves, therefore, with quoting a passage, which stands in some measure detached from the rest of the report, and with which it concludes.

"Your Committee, having thus endeavoured to do away such objections as might prejudice our infant Institution, think it necessary to advert to only one argument of a positive kind in its favour, and that is the peculiar advantages for such an undertaking which the present moment affords.

"The Slave Trade, among the innumerable evils of which it was the proximate or remote cause, produced, it must be allowed, the effect of exciting, to a certain degree, a commercial spirit, and a taste for the produce and manufactures of distant countries, in the inhabitants of Africa. The British part of this trade has at length been abolished, and will shortly terminate upon the coast. That which has been carried on by America will cease about the same time. Denmark has also extricated herself from the guilt and disgrace of this commerce. France, Spain, and Holland, are effectually precluded by the war from taking any share in it; and no other European nation, Portugal excepted, has ever been engaged in carrying it on. After the close of the present year, therefore, the Portuguese Slave Trade alone will remain to oppose or obstruct any efforts which may be made for the improvement of Africa. The privations to which the inhabitants of that Continent will thus be subjected are of themselves calculated to give a great impulse to their enterprize and exertion; and there is good reason to hope that many of the more intelligent chiefs will anxiously avail themselves of any practicable means which may be presented to them, for obtaining those European articles to which they have been hitherto accustomed. At such a moment, how much may be effected by an institution prepared to furnish, what that intelligent traveller, Mr. Parke, states to be alone wanting to the improvement of this quarter of the globe; "example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects?"

"Nor ought we to overlook the benefits which this country is likely to derive from such a developement of the faculties of the African Continent. While that gigantic power at the feet of which the Continent of Europe now lies prostrate, is employing his utmost efforts to prevent our commerce from flowing in its ancient channels, surely it becomes us to cherish every reasonable prospect of finding other outlets. We have achieved a great and splendid act of national justice in abolishing the Slave Trade. The chain which bound Africa to the dust, and prevented the success of every effort that was made to raise her,

is now broken. Let our benevolence interpose to repair the ruin and degradation which we have contributed to bring upon her, and to teach her the use of her liberated faculties; and we may soon discover, by our own happy experience, that in exercising justice and benevolence towards her, whatever may be the apparent sacrifice, we have only been laying a more solid foundation for the enlargement of our national prosperity."

In our number for July, p. 481, we have stated the terms of subscription, and the places where subscriptions are received. It is obvious that the success of the Society must greatly depend on the extent of the pecuniary funds which it may be able to acquire.

FRANCE.

The collection of the fine arts at Paris has been enriched by the beautiful gallery of Salzthal, belonging to the late Duke of Brunswick, the Museum and gallery of Cassel, the Antiquities found at Berlin and Potzdam, and the colossal statue of Hercules, from Weissentein, near Cassel.

M. Peyron has announced at Paris the publication in 2 vols. 4to. of an Account of the Voyage and Discoveries in the South Seas, in the Corvèttes Geographe and Naturaliste, in the years 1800-1804. M. Peyron was the naturalist to the expedition.

M. Lechenault, one of the naturalists to the expedition under Captain Baudin, is arrived at Nantz, with a superb collection of Natural History, and of arms and instruments, procured from Otaheite, Java, &c. &c.

Bonaparte has founded at Marseilles, a professorship of the Arabic language, to which he has appointed Don Gabriel, formerly missionary at Cairo, with a salary of 8000 francs.

RUSSIA.

The governor of Ischulsk has reported to the Russian Government the discovery of a mass of ruins, 35 versts from the frontiers of China, which appears to have belonged to a very considerable city. They consist of heaps of decayed bricks, and the remains of ramparts, overgrown in great part with trees. Orders have been given for an accurate examination of them.

The Imperial Academy of Sciences at Petersburgh has offered a prize of 100 Dutch Ducats for the best Memoir, pointing out "an easy method by which any individual, unacquainted with botany, may speedily detect deleterious plants at a small expense, and in a manner perfectly decisive." The Memoirs must be transmitted previous to the 1st of July, 1808.

EAST INDIES.

A new monthly publication has been begun at Madras, called the Indian Magazine and European Miscellany, containing a selection of literary and other intelligence from Europe, and original information on Indian subjects. The first number made its appearance on the first of February.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached at the Second General Visitation of the Right Rev. the Lord Bishop of Rochester, holden at Tunbridge in Kent. By the Rev. Philip Monypenny. 1s.

A Sermon, preached at the Visitation of the Rev. the Archdeacon of Berkshire, July 1, 1807. By the Rev. Arthur Onslow. 1s.

A Sermon, preached at St. Peter's Church, Carmarthen, on Thursday, July 3, 1806, before the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's. By the Rev. Charles Pigott Pritchett, to which is added an account of the Society. 1s.

A Sermon, preached August the 20th, 1807, at Croydon, Surry. By John Ireland. 1s.

A Compendium of some of the most Important Particulars of Natural and Revealed Religion, written chiefly for the Improvement of the Middling and Lower Orders of Society. By D. Watson. 1s. 6d.

The Way to Heaven Delineated, or a Discourse upon the Plan of Salvation which is exhibited in the Gospel through Jesus Christ. By Samuel Moore. 2s.

The Danger of Philosophy to the Faith

and Order of the Churches of Christ, an Essay. By Mr. James Allen. 1s. 6d.

A Body of Theology, principally Practical, in a Series of Lectures, with a Copious Index. By Robert Fellowes. 2 vols. 8vo. 18s.

MISCELLANEOUS.

Sketches of Human Manners, delineated in Stories intended to illustrate the Characters, Religion, and singular Customs of the Inhabitants of different Parts of the World. By Priscilla Wakefield. 2s. 6d.

Logic, or an Essay on the Elements, Principles, and Different Modes of Reasoning. By Richard Kirwan, Esq. 2 vols. 8vo. 14s.

Patriotic Sketches, written in Connaught. By Miss Owenson. 2 vols. 9s.

Observations on the Prophet Jonah. By a Farmer. 12mo. 1s.

Causes and Consequences of the French Emperor's Conduct towards the Jews. By an Advocate for the House of Israel. 12mo. 3s. 6d. sewed.

The Substance of the Speech delivered by the Earl of Selkirk, in the House of Lords, Monday, August 10, 1807, on the Defence of the Country. 1s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 620.)

We proceed to give some farther extracts from the Diary of the Mission among the Hottentots, at the place formerly called *Bavians Kloof*, since called by the Dutch Governor, Jansen, *Gnadenthal*, or the *Vale of Grace*.

"Nov. 12, 1805. One of our communicants, Lea, was bitten by a serpent, and when we were called to visit her, little hopes were entertained of her recovery. We were much pleased and edified by her expressions of resignation to the will of the Lord. She said; "What is all the pain I suffer from the bite of this reptile, to the pains my Saviour suffered, when he took away my sins, and procured eternal life for me? I can never cease to thank him for his mercy, in sending his servants hither, across the great ocean, to bring the joyful news even to me."

"Dec. 18. We had a visit from Baron von T. a colonel, and several officers, who staid one night, and spent the next day in taking a view of every part of our settlement; expressing their surprise, that so much had been done in only thirteen years."

"24th. Being Christmas-eve, many Christians, Hottentots and slaves, came hither, and joined our congregation in celebrating Christmas with us. Of the latter, most had returned from the harvest. Our Church was crowded with attentive hearers, who, with us, adored our incarnate God and Saviour, praising Him with heart and voice that He came into the world to save sinners. On Christmas-day a great number arrived from all parts; and it was a true festival-day to us all, on which we could with cheerfulness proclaim the glad tidings, that unto us is born a Saviour, which is Christ the Lord, both to Christians and heathen.

"The congregation of believing Hottentots at Bavianskloof consists of 496 persons. The inhabitants of the settlement are nearly the same in number as last year, as far as we have been able to ascertain; 186 men, 306 women, and 601 children. In all, about 1093."

"Jan. 30, 1806. To-day we yielded to the pressing request of fourteen Hottentots, and permitted them to live on our land. We represented to them, that unless they sincerely meant to believe in the gospel, and devote themselves to our Saviour, they would find the rules of a Christian congregation intolerable, and not be able to live in conformity to what the word of God demands. But they persisted, and said, that they had no other view, but to be truly converted to Jesus, and could not again mix with the heathen.

"31st. We had a conference to consider of the state of all our people, having spoken with each of the communicants and baptized. We rejoiced to find that the Holy Spirit continues to explain to them, more and more, the things of God; and even such, of whom we have hitherto believed that they did not bestow much thought upon themselves, seem to have been awakened anew. They acknowledge their sin, and total depravity by nature, and long to become partakers of salvation, through the blood of Jesus. That He loved them unto death, and shed his blood to redeem them,

is a doctrine precious to their souls. For that mercy, that He sent his word to them also, they express the greatest gratitude. Some declared their earnest desire to be restored to their first love, and their sorrow that they should so little show their sense of our Saviour's love to them in their whole walk, &c."

"Feb. 9. Last night one of our women met with a very providential escape. She was lying asleep, when a large serpent waked her by crawling across her face and body. She lay quite still, fearing to stir, till the animal had retreated, without injuring her. She now came, and expressed great thankfulness to God for her preservation, in which we cordially joined."

"May 24th. Being Whit Monday, we had a baptism of four candidates. One of them, William Braunige, was an old Hottentot, who, on the arrival of the brethren at this place, came from the borders of Caffraria to hear the word of God. He said, 'In the beginning my heart was open, but by degrees, and after I had been admitted as a candidate, I relapsed and fell into all kinds of heathenish abominations. I roved from place to place, but found no rest in my soul; though I almost entirely forgot all the good things I had heard, &c.' Another of them, Dam Kochekraal, said, When I first heard that teachers were come to my nation, I said to my Baas, (master) 'I must go and hear the words concerning the great God, who made heaven and earth.' My Baas answered, 'You may go, but with those teachers you will die of hunger.' I replied, 'That, Baas, is impossible, for God, our Creator, will not suffer any of us to perish; for He has made us, and will have us to know him,' &c.

"27th. The Field-Cornet Grebe wrote us word, that his Excellency, General Baird, intended to be with us on the 29th, with a retinue of thirty persons. We did every thing in our power to give our new English Governor the best reception. He arrived about twelve o'clock with only six persons in his company.

"As soon as they sat down to dinner, the school-children came forward and sung some verses, expressive of their best wishes for the new Governor, which gave him and his company great satisfaction. After the children had retired, all the men in the settlement stepped to the door of our dining-room. His Excellency asked what this meant? and being informed that they came to bid him welcome to this country, he rose and went towards them. One of the communicants, Adam Verdyn, stepping forward, addressed him to the following effect; 'My countrymen are here, to thank Almighty God that He has brought you safe across the great ocean, and to wish you all prosperity and blessing in this country. My nation commends itself to your favour and protection, and promises all obedience to you and your Government, and that we will be faithful to you in all things, &c.' This address was delivered in three divisions, each of which was translated by Mr. von Rhineveld into English. The Governor expressed much satisfaction, and ordered Mr. von Rhineveld to thank the people for their affectionate declaration, and to assure them of his favour and protection. He afterwards took particular notice of an old Brother, Jacob Akink, who cannot speak Dutch, but still uses the click of the tongue in his own language. Another Hottentot was his interpreter; and thus by means of three languages, his Excellency conversed some time with old Jacob. The latter described in simple but energetic words, how the love of the gospel had brought him from a great distance to this place; and added, that now he had found rest unto his soul. The Governor then went to see the church. As he was soon going to leave us, the bell was rung, and the congregation immediately assembled, when some hymns were sung, to the great satisfaction of his Excellency and the whole company.

"After taking a view of the settlement, the Governor left us, with expressions of great good-will towards the Mission. The Hottentots seemed to revere him as a father. The Brethren Bonatz and Kuehnel accompanied him part of the way. On opening the poor's box in the church, we found that the Governor had bestowed a generous donation upon our poor."

"Fifty persons were added to the church in 1806."

The accounts of the progress of the Mission among the ESQUIMAUX on the Coast of *Labrador* are no less pleasing than those from the Cape of Good Hope. The converted Esquimaux continue in general to afford much satisfaction to the missionaries by their christian walk and conversation; and the schools which have been diligently attended, not only by the children but by many of the adults, especially the women, have been productive of great and abiding benefit. About twenty persons have been baptized at the different settlements during the winter of 1805-6, and about twenty more admitted candidates for baptism. We

will subjoin a few extracts from the letters and diaries of the Missionaries.

"The history of the year past is again filled with proofs of our Saviour's mercy and truth. He has not only maintained the work he had begun in the preceding period, but established it more and more in the hearts of the Esquimaux, and granted them to increase both in the knowledge of themselves and of Him as their Redeemer. The great mercy shown by the Lord to the Esquimaux here, was most manifest in sickness and at the approach of death. When an Esquimaux was taken ill, he either expressed himself quite resigned to the will of our Saviour either for life or death, or could hardly await the time, when he should be permitted to see him face to face; and on recovering, was hardly satisfied to continue longer in this world. As to the young people, we have had many proofs of the work of the Holy Spirit in their hearts, and in the classes of the former perceived traces of real life from God. The schools of the children have been continued with blessing, and even the adults have been diligent in their attendance upon them. They all showed an earnest desire, and even a considerable degree of capacity, to learn to read, and made good use of it in their own dwellings.

"September 1st. After the morning service, we had a conversation with some heathen families, who arrived here in the foregoing week, and expressed a wish to dwell with the believers, and to be converted to Jesus. We solemnly called upon them to declare before us all, whether they were sincere in their intentions, and in truth desirous to be made acquainted with God and the way of salvation. We also told them what we expected of such, who wished to live on our land. They answered; 'that they meant to receive our words like little children, believe the gospel, and obey us in all things; their only aim being the conversion of themselves and their families to God, that their and their children's souls might be saved.' This declaration was made by them with cheerfulness and great apparent sincerity. We had previously consulted with some fathers of families, how these new-comers might be accommodated, and provided with lodgings in the ensuing winter. For this purpose, new winter-houses were to be built, and others enlarged.

"As soon as it was known that these poor heathens had obtained leave to stay, there arose among our Esquimaux such a spirit of joy and gladness, that it was truly affecting to witness it. Since their arrival here, our people had not failed to speak of the mercy the Lord had shown in their own conversion, and to preach Jesus to them as the only Saviour, who alone could make them happy both here and hereafter; and now, on perceiving that they were to be inhabitants of this place, they hardly knew how to contain themselves for joy. Young and old ran to help them with their baggage, and to settle their little affairs. It happened also, that in the morning early, a party of heathen Esquimaux, who had declared, that they would not live with the believers, on departing, left a man with his wife and child behind, who refused to follow the heathen any longer, and begged to be permitted to live here. He had pitched his tent at some distance, but our people, filled with love and ardour to serve all those who wished to be converted, went immediately, took it down, and set it up in the midst of their own dwellings. The new-comers were quite humbled and amazed by such proofs of love and attention in their Christian countrymen, and declared, that for the first time in their lives they had found people who loved them with disinterested sincerity."

"In visiting the sick we had much satisfaction. Some appeared to be near their end, and declared that Jesus was their only hope and refuge, and they longed to go and be with Him for ever. In this comfortable state of mind, the patience and resignation they shewed under sufferings was truly edifying. Formerly, whenever any symptoms of a serious illness appeared, we were always afraid that they would again be persuaded to take refuge in the sorceries and witchcrafts practised on such occasions by the heathen; and the dread of death was manifest; but now, blessed be the name of our wonder-working Saviour, they lay still and peaceful, resigned to the Divine will, and testifying of their joy, in the prospect of soon seeing their Redeemer face to face."

"Last summer, a young man, a son of the noted sorcerer Uiverunna, moved hither. His name is Angukualak. He is seriously awakened, and came to acquaint us with his whole former course of life, which he did with a mind greatly agitated. The recital was a string of the most abominable practices in the service of every vice. His parents had instructed him in the art of sorcery; and it is plainly to be seen, that Satan exercises an unbounded sway over the minds of these poor heathen. His account was nearly in the following words:

'My parents told me, that their familiar spirit or *Torngak* lived in the water. If I wished to consult him, I must call upon him as the spirit of my parents, to come forth out of the water, and remember this token, that I should observe in some part of the house a vapour ascending, soon after which the spirit would appear, and grant what I asked. Some years ago, when my little brother was very ill, I tried this method for the first time, and called upon the Torngak, when I really thought I perceived a small vapour arising, and shortly after the appearance of a man in a watry habit stood before me. I was filled with horror, my whole body shook with fear, and I covered my face with my hands. Some time after my brother's recovery, I had a very terrible dream, which overwhelmed me with anguish and terror. I thought I saw a very deep dark cavern, the descent to which was a narrow steep chasm. In this horrible place I discovered my mother, my relations, and many others whom I had known, and who had led a very wicked life on earth, sitting in great torment, and exhibiting a dreadful appearance. I was already with my feet slipping down the chasm; and it seemed as if somebody said to me; "Into that dark place thou likewise must depart." From that moment I found no rest any where, but having heard that true believers lived at Hopedale, I resolved to come hither, and, with my whole family, to be converted to Jesus, that I may not likewise descend into the place of torment, and be lost for ever. But, alas! I know not as yet how to get released from evil, for I still feel as if I was bound with the chains of sin'."

"June 18. Isaac returned with his family. He soon came to see us, and his very countenance testified of the joy of his heart; nor could he find words to express his thankfulness to our Saviour, for the mercies shown to him this spring. He also shewed an earnest desire to make known to all his countrymen, what Jesus had done to save them from sin and death, and how he had experienced the truth and power of the gospel in his own heart. Nor did he any more fear what they might say or think, (which is in general the prevailing consideration with an Esquimaux,) but boldly declared to them the love of God in Christ, and called upon them to come, and in like manner to be made partakers of the blessings imparted to us by Jesus, the friend of sinners. We cannot describe to our dear Brethren and Sisters in words what we felt, when we beheld such a proof of the power of the Lord's grace made manifest in this nation, among whom our Brethren have laboured upwards of thirty years, and suffered so much anxiety and grief at their hardness of heart. It now appears, indeed, that the Lord's time is come, when they that were asleep in sin and death, shall awake, and receive ears to hear the gospel, for the salvation of their souls. Hitherto, even those who were awakened, and had in some degree attained to the knowledge of the truth, frequently halted between two opinions; and, though they well knew how to hide their deviations, yet in their hearts they were condemned and unhappy. Now they confess their sins, and are anxious to be delivered from them."

"Upon many occasions, the most pleasing proofs were given of the zeal with which our people endeavour to avail themselves of the frequent visits of heathen Esquimaux, to direct them to our Saviour, and advise them to forsake the wicked ways of their forefathers."

"In July, we had sometimes a large auditory at church, and felt greatly encouraged to proclaim the glad tidings of salvation. The seriousness and devout attention of our heathen visitors, gave us the best hopes, that the seed sown would fall into good ground, prepared by the Holy Ghost to receive it. A company of heathens from Ittiblorsoa, who had had much conversation with us during their visit, now resolved to go and fetch their families, and move to one of the settlements. Four families who had intended to go to Killinek, (a place 400 miles to the north of Okkak) gave up their proposed journey, and determined to move to Kippokak, south of Hopedale, to view with their own eyes, as they said, the great wopk of God among their countrymen there, and to be likewise converted. They set out on the 19th, and took letters and parcels for our brethren at Hopedale."

"26th. Three families arrived from Nain, and brought letters from our brethren there. They pitched their tents close to our palisadoes, which gave us the pleasure to hear their melodious singing, at their morning and evening family worship. During their abode here, they were indefatigable in proclaiming the gospel to the heathen. They went from tent to tent, and in simple language, but with great energy and burning hearts, related what the Lord had done for them since last spring, and exhorted both our own people

and the strangers, to surrender themselves, without exception, to their God and Saviour. They were listened to by all with wonder, and their testimony was made the blessed means of renewing, in the hearts of the baptized, an ardent desire to be the Lord's with soul and body. Many came and confessed, with tears of contrition, the sinful things which hitherto had had possession of their souls.

"After the return of the before-mentioned company to Nain, we had the inexpressible joy to see all the people now living on our land come of their own accord, and with many tears of contrition declare their determination to part with every thing that would separate them from Jesus. Nor are they satisfied, till they have wholly unburdened their consciences of those things which torment them.

"O that we were able by words to convey to our dear Brethren and Sisters some faint idea of our sensations, and of the joy and gratitude we feel, in beholding this work of the Lord among our dear Esquimaux. Could they but see the marvellous change wrought in the minds and conduct of some of these people, who but lately were such avowed enemies of the truth, ed captive by Satan at his will, and delighting in the most filthy and outrageous practices, they would mingle their tears of joy with ours. We now hear backsliders, as well as heathen, who have long heard, but never believed in the gospel, speaking the same language as those who have never till now heard of a Saviour; all confess themselves most vile and unworthy, weep over their sins, and cry for mercy through the atonement of Jesus. Thus, in Labrador also, the word of the cross is the power of God unto salvation; we preach Jesus and Him crucified, and describe to them the sufferings and death of that Lord who gave himself a ransom for all, and who now invites all mankind to behold, and to believe, and to receive pardon and favour through his blood."

We could have multiplied such extracts would our limits admit of them: but these may suffice to excite the gratitude of our readers to the God of all grace, and to reprove their want of zeal in promoting his cause.

The following extract of a letter from ANTIGUA, cannot fail to produce a similar effect.

"For your two last letters and the New Testaments you sent us, accept our best thanks. The latter were a most welcome present to us and the negroes, who desire to express their gratitude to those generous friends who sent them, in the most cordial manner. We wish them all the blessing of our Lord and Saviour for the participation they show in the welfare of the mission we have the favour to serve.

"You have heard from time to time how the work of God proceeds in this island. Our congregations gradually increase in number and grace, and our eyes continue to see, and our ears to hear, what many have wished, and do now wish to see and hear, of the marvellous works of the Lord, in awakening and converting heathen hearts, by the power of his spirit."

What a blessed effect might have been produced on the temporal and eternal well-being of the wretched slaves in the West Indies, had the church of England, whose proper province it was to have attended to their spiritual interests, in any degree emulated the zeal of the church of the Brethren. Let us take shame to ourselves for our flagrant neglect of duty in this respect; and let us at least try to repair the evil, so far as it is now in our power to do so, by supplying money and Bibles and Testaments, in aid of the scanty funds which, in the hands of these devoted servants of Christ, have been instrumental, through divine grace, in diffusing so widely in our islands, the blessings of the gospel.

JAMAICA.

Our readers will recollect the studied malignity which appeared to actuate the legislature of this island in framing a law which should effectually suppress every attempt to instruct their slaves in Christian Knowledge (see vol. for 1803, p. 181 and 312.) The law however which enacted that all who undertook this charitable work should be subjected to imprisonment, hard labour, and public whipping, nay, to any punishment not extending to life, was disallowed by our gracious King. With an ingenuity in evil worthy of a West Indian community, they have nevertheless contrived to elude the effect of the royal negative, and to establish a system of persecution not less terrible than that which had excited the displeasure of his Majesty. An act of the legislature of the island having been procured for erecting a corporation in the town of Kingston, an opportunity was taken of introducing into it a clause by which the corporation were empowered, among a variety of other particulars, to regulate and suppress conventicles, and were likewise empowered to impose on all

who should violate their regulations, fine and imprisonment to a large extent. The intention of this act, and its repugnancy to the spirit and principles of English legislation, were probably not perceived by the Board of Trade; and it obtained the royal sanction. The former attempt to extirpate religion (for in this light we must view the measure) from the island, having failed, the powers of the corporation of Kingston, whose proceedings have unfortunately not been subjected to the royal revision, it was conceived, might be advantageously employed to effect the same purpose. An ordinance was accordingly made by them "for preventing the profanation of religious rites and false worshipping of God, under the pretence of preaching and teaching," &c. in which, after declaring that it is the duty of the magistrate to uphold religion, and that nothing can more tend to bring religion into discredit than pretended teaching or preaching by "uneducated, illiterate, and ignorant persons, and false enthusiasts;" and also, that this practice has increased to an alarming degree, being attended with divers indecent and unseemly noises and gesticulations to the annoyance of the neighbours, and the injury of the slaves, who are thus kept from their owner's business, and sometimes even driven to derangement; it is enacted, that from the 1st of July, 1807, no person not duly authorised "by the laws of this island, and of Great Britain," shall presume to preach or teach, or offer up public prayer, or sing psalms in any meeting of negroes or people of colour within the city and parish, on pain, if a free person, of a fine not exceeding £. 100. and of imprisonment in the common goal or workhouse for any space not exceeding three months; or if a slave, by imprisonment and hard labour, for a space not exceeding six months, and by whipping not exceeding thirty-nine lashes; and that even in a licensed place of worship there shall be no public worship whatever earlier than six in the morning, or later than sunset in the evening under a similar penalty; and, lastly, that a like punishment shall be inflicted on every person who permits such illegal meetings on his premises.

Now it is somewhat remarkable that the men who profess such zeal for the honour of religion have themselves provided no means of religious worship or instruction whatever for their slaves. They may indeed practise the grossest superstitions of heathenism without disturbance; but as for Christianity, it seems to bring the slave too near a level with his master to be borne by the planters of Jamaica. But shall this be endured by the Christian government of Britain? We trust not.

We cannot help noticing the cruelty of that part of the enactment which forbids religious meetings to be held *in any case* before sunrise or after sunset: It completely shuts out *slaves* from the possibility of attending public worship at all. Persons Persons who preach, it is said, must also be authorised "by the laws of this island *and* of Great Britain." But there are no laws of the island which regulate this point, or direct the mode of obtaining licences, so that the very persons who by the laws of Great Britain are fully qualified to act as public teachers, are still liable to all the pains and penalties of this persecuting edict, because they are not authorised by the laws of *this island*. Do not all these facts establish beyond a doubt the oppressive cruelty of the system which prevails in the West Indies, and the imperious oblition which attaches to the government of this country to interfere, to prevent these petty legislators from setting at nought as well the authority of the parent government as the plainest principles of justice, and the most sacred rights of conscience?

MISSION TO TARTARY.

The last accounts received by the Edinburgh Mission Society from their Missionaries at Karass, are dated July 15. They were then in good health, and had begun to print the New Testament in Turkish. The first sheet has been sent over as a specimen of the work.

Kategary, the young Sultan who has been so often mentioned in their letters, has been baptized at his own earnest request. It is now a considerable time since he renounced Mohammedanism, and made a public profession of Christianity. Since that time he has been not only stedfast in his attachment to the Gospel, but zealous in his endeavours to spread the knowledge of it among his countrymen. On this account he has suffered great persecution, both from his own relations and the neighbouring chiefs. Many arts have been tried to draw him away from the Missionaries. Promises and threats, kind usage and harshness, have been successively employed with this view. Some of the Sultans have gone so far as to say that they are determined to kill him unless he return to the religion of his fathers. But all their efforts have been in vain. He not only continues firm in his profession, but dis-

covers the greatest anxiety for the conversion of his countrymen. Mr. Brunton thus writes:

"Kategary daily, zealously, and eloquently defends Christianity. He often argues with the Effendis, and omits no opportunity to expose the absurd opinions and wicked practices of the people around us. When he was ill of the contagious disorder that lately raged in the country, and seemed to be in the very jaws of death, his attachment to the Gospel remained unshaken, and he resisted all the efforts of his relations and others to make him apostatise. Since his recovery, his mind appears to be much impressed with divine things. Last Saturday evening I read to the family, in the Tartar language, the xivth and xvth chapters of St. John's Gospel. Kategary was standing behind me. Hearing him make some noise I looked round. The tears were running plentifully down his cheeks; and he was so affected with what he had heard, that for some time he could not speak. Next morning he sent me word that he wished his baptism should be no longer delayed, as he did not know how soon he might die. Having no scruple in my own mind, I desired Mr. Mitchell to mention the matter to the brethren. They were all heartily willing. Accordingly, when sermon was ended in the afternoon, I mentioned the business to our little congregation, and as no objection was made, I administered to him the ordinance of baptism. He is now a member of our Church, and I hope will be a comfort to us, and a blessing to many of his deluded and miserable countrymen. I think I mentioned to you formerly, that he is lineally descended from the Khans of the Crimea, and is allied to several of the greatest families in the East. He is a very fine looking young man, and possesses very superior abilities. He is rather too high spirited, and is bold and resolute beyond any thing I have ever witnessed among the Tartars. Owing to the war betwixt the Turks and Russians, the state of the country is extremely dangerous. Several of the Circassian Beys have been influenced to go to war with the latter, and the Kabardians are daily committing dreadful excesses. Almost every day we are hearing of their entering some village, killing some, and carrying others away captive. We have frequently been threatened; and did you know every thing with regard to the state of this country, I am sure you would be amazed at our preservation and perseverance. Hitherto the Lord hath preserved us."

☞ *We are under the necessity of postponing much important Religious Intelligence.*

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

ON *Sunday*, the 16th of August, Bonaparte opened the session of the Legislative Body with a speech, in which he traces, with his customary rapidity, the events of the preceding year. New wars, triumphs and treaties, he observes, have changed the face of Europe. If the house of Brandenburgh still reigns, it is owing "to the sincere friendship with which the powerful Emperor of the North has inspired me." A French Prince will reign on the Elbe. The house of Saxony has recovered its independence; the Duchy of Warsaw, and the city of Dantzic, their rights. "France is united to Germany by the confederation of the Rhine; to Spain, Holland, Switzerland, and the Italies, by our federative system." "Our new connections with Russia are cemented by reciprocal esteem. *I wish for maritime peace. No resentment shall ever influence my determinations. I can have none against a nation which is the sport and victim of the factions by which it is torn; and which is equally deceived with respect to the situation of its own affairs and that of its neighbours.*" He then praises the French. "You are a good and a great people." "I feel a pride in being the first among you." "The nation," he adds, "has felt the happy effects of the Legion of Honour. I have created different imperial titles, to give new splendour to my principal subjects, to honour remarkable services by remarkable rewards, and thus to prevent the return of all feudal titles which are incompatible with our constitution." He then adverts to the prosperous state of the finances, and the course of internal improvement. "It is my wish, that in every part of my empire, even in the smallest hamlet, the comfort of the inhabitants, and the value of the lands, may be increased."

In reply to this speech we have a long address of the Legislative Body, in which

they hail him not only as the conqueror, but pacificator of Europe. The address is as usual a studied panegyric. Alluding to the interview between Bonaparte and Alexander, they observe, "From one single individual, he may have been furnished with more examples, and received more information respecting the art of government, than could be obtained by Peter the Great, from long journeys in all the courts of his royal contemporaries." Their expressions they affirm are as remote from slavery as from anarchy; and yet they thus conclude their address: "Under the eye of your genius we shall speedily see our civil and political institutions perfected. You will affix to them that stamp of greatness and stability which distinguish all the other creations of your superior understanding: *and to crown your glory, genuine freedom, which cannot exist but under a pure monarchy, will become more and more secure under the government of an omnipotent prince!*" The address of the Tribunate is in a similar strain. These are the fruits of the French revolution!

A report of the minister of the interior, on the state of the empire, is little more than an amplification of Bonaparte's speech. The donations to charitable foundations in the year 1806, amounted to 2,300,000 francs, about 100,000l. sterling, to which the emperor has added upwards of 15 millions of francs more. The sufferings by the maritime war have been indemnified by his majesty *. Government has begun to think of the means of repressing mendicity. Roads, canals, and bridges have been improved, or constructed. Seaports have been enlarged, agriculture has been encouraged, and the cotton-spinning establishments have been revived †. Paris, become the metropolis of the world, is to be decorated with new monuments, colonades, temples, &c. The tomb of Desaix is erected on the Alps. Thirty-five colleges, containing 18,000 scholars, have been established in the course of the year. Of these 3,709 are educated in whole, or in part, by the nation. Twelve schools of jurisprudence are opened, and contain 12,000 students. The labours of astronomers are continued. The Emperor, it is added, desires (and we know the significance of his desires) "*that in future there shall be no sects among the learned; that there shall no longer be any political parties in the state*" (*yet in France they still talk of liberty*); "that learning, and morality, and good taste shall be in unison," and that men called to enlighten and improve the community "*should despise idle flattery*;" (Bonaparte himself, we presume, forming the only exception.) After adverting briefly to the *purity of morals, which evinces the devotion* of all religionists, and to the conduct of the Jews, who have become worthy the name of Frenchmen, and remarking that "France alone, of all the states of Europe, is without paper money, the report concludes with expressing a hope of the future revival of commerce, and with affirming, that while the French arms have been carried to the extremity of Europe, and her influence into the centre of Asia, the most complete order has prevailed in the interior; England alone remaining overwhelmed with the burden of the war, and the hatred of nations."

The French have been put into possession of the mouths of the Cattaro, and the Seven Islands, doubtless as a step to Bonaparte's Oriental projects. An armistice has been concluded between Russia and Turkey, by which the former binds herself to evacuate Wallachia and Moldavia, and to retire within her ancient frontiers, leaving the fortresses and territory in the same state in which they were found on her taking possession of them. The Turks are, in like manner, to evacuate these provinces, leaving them to the inhabitants, until a peace shall fix their destination. The island of Tenedos, and every other place in the Archipelago, taken by the Russians, are to be given up, and all prisoners, and captured vessels of every kind, to be mutually restored. The Russian ships and troops are immediately to proceed to their own ports. Nothing could

* What this can mean we know not. It cannot mean that all the captures made from France during the war, both maritime and colonial, have been made good to the individuals who have sustained any loss by them. Effect is here probably more studied than truth. There is no free press to contradict what may be false. Bonaparte's end therefore will be gained. He will have credit with the many.

† All those works, which in England are the productions of private enterprise, as canals, docks, manufactories, bridges, &c. in France, are under the immediate direction of government. Those improvements, therefore, which in England are hardly known beyond the bounds of the county, or even parish, where they occur, are employed in France to swell out the report of a minister of state.

more clearly shew the degree of intimidation with which Bonaparte has inspired the Emperor Alexander, than his agreeing to such a treaty as this, by which he has sacrificed all the fruits of his naval and military successes, without any return whatever. It greatly diminishes the hope of any long interval of amity between this country and Russia. The influence which could procure his consent to so disgraceful a treaty as this, cannot fail to succeed in any attempt to procure the adoption by Russia of Bonaparte's new maritime code which, under pretence of giving liberty to the seas, is only providing chains for England.

In the meantime, Bonaparte is proceeding vigorously in his war of edicts. Holland and Prussia are now shut against our produce and manufactures, and so rigidly is the order to that effect enforced, that the price of insuring the safe conveyance of goods from this country till warehoused in Bremen, for example, by neutral vessels, has risen seven or eight hundred per cent. It now amounts to about thirty guineas per cent.

The public attention is now called in a peculiar manner to Portugal. Bonaparte appears to have demanded of this power, as the price of immunity, a large sum of money, and the entire and absolute exclusion of British commerce from her ports; and to enforce these demands, collected an army at Bayonne. The Prince Regent refused to accede to these conditions; on which the French and Spanish ambassadors took their departure from Lisbon, and the French army, it is supposed, has been ordered to advance. The determination of the Prince is said to be to quit Portugal entirely, and repair to the Brazils, rather than submit to Bonaparte's exactions; and ships are said to be in a state of preparation for carrying this project into effect. The clergy however are supposed to be adverse to it; and the probability is that it will not be executed. In the mean time the British merchants are busily employed in withdrawing themselves and their property from Portugal; where, whatever course things may take, it will no longer be safe for them to remain.

The Crown Prince of Denmark has refused to ratify the convention of Copenhagen. This refusal however can have no effect in retarding the removal of the Danish ships of war and naval stores to this country. Their arrival is daily expected. The French are about to enter Holstein as the allies of Denmark, and are said to meditate a descent on Zealand. What effect this event may have on our measures with respect to the evacuation of that island, it is impossible to say; nor are we competent to decide how far the advance of a French force into the Danish territory, and the refusal of the Danish Government to ratify the capitulation, or to treat for peace, will affect our engagement to withdraw our troops from Zealand. Still less are we competent to decide on the policy of maintaining our footing there, supposing the question of right to be clear. We should feel little disposed to blame any course of policy which would have the effect of concentrating our force for the protection of our own shores. The Danish Government has adopted strong measures against British subjects and British property in Holstein and Norway, and will not admit even of the interchange of letters between its own dominions and this country.

GREAT BRITAIN.

The chief occurrence of a domestic kind which we have to notice is the appearance of a proclamation for recalling and prohibiting seamen from serving foreign princes and states. In this proclamation Government take occasion to prescribe the conduct which our cruziers shall observe towards foreign vessels, whether merchantmen, or ships of war, suspected of having deserters from our service on board; and in doing this they virtually renounce the right of searching the ships of war of friendly powers for deserters. The public opinion is greatly divided with respect to the policy of this concession; but it would be very difficult, unless all the bearings of the question were known, to pronounce a sound opinion upon it. It is obvious that as the right of searching foreign merchantmen for deserters is retained, no great practical evil is likely to arise from abandoning this right with respect to men of war; for if the whole navy of America, the only power with whom we are at issue on this

question, were manned with British seamen, it would produce a hardly perceptible effect on our naval force.

Mr. Rose, son of the Right Hon. G. Rose, is going out on a special mission to America. No *immediate* eruption with that power, we conceive, is therefore to be apprehended.

Parliament is expected to meet towards the end of next month.

OBITUARY.

CHARACTER OF MR FOX.

(Continued from p. 628.)

Mr. Fox, though he defended the peace, was by no means disposed to support the ministers who made it. He treated them with much disrespect; and it was at first assumed that Mr. Pitt, who had insisted on their competency, and had professed to give to them his independent support, still secretly guided the helm. There were now four parties in parliament; that of Mr. Addington, that of Mr. Pitt, that of the Grenvilles, which included Mr. Windham, and the Old Whig party of Mr. Fox. The party of Mr. Addington, though the weakest in itself, was strong through the influence belonging to administration, and was popular through the country in consequence both of the recent peace, and of a general persuasion of Mr. Addington's moderation and integrity. It was however plain that any temporary co-operation of the three other parties might place the ministerialists in a minority, and that a regular union of the three must produce the downfal of the administration. Under these circumstances it seems to have been necessary that the new ministry should carefully adapt its politics to the principles of some one at least of the parties in question, and the antecedent intimacy, and even hereditary friendship of the late and the new premier, as well as the general similarity of their views, facilitated a freedom of communication between them on political subjects, and thus secured for a time a sufficient degree of agreement in parliament. Indeed when Mr. Addington took into his hands the reins of government, he acted with the complete approbation of Mr. Pitt, and consulted him concerning the mode of filling up all the important vacancies. Mr. Pitt went so far as even to exert his influence to persuade some of his personal friends to remain in office. It could scarcely, however, be expected, that a co-operation of this kind could be very permanent. The secrecy requisite in the case of certain measures of government, the absence of the ex-minister from town, the conscientious conviction which both the premier and other members of the cabinet might have of the expediency of some things known to be disapproved by Mr. Pitt, the spirit of independence which they would deem it becoming in them to shew in certain instances, and perhaps above all the known predilections and antipathies of the friends of the two chiefs, who, to speak in the softest terms, would be less likely to cement than impair the subsisting confidence, could hardly fail to create in the long run diversities of sentiment, which, after producing some degree of alienation and mutual suspicion in private, would be too plainly proclaimed in parliament; and every manifestation of such differences would afford to the two regular opposition parties an opportunity of uniting with that of Mr. Pitt, and of thus wounding the government.

The peace was of short duration, and when the war broke out, Mr. Addington is supposed to have made to Mr. Pitt an offer of forming a new ministry. But after much negociation, the idea was relinquished, chiefly from its having been found impracticable to satisfy the

conflicting claims of some of their respective adherents. Mr. Pitt defended the measure of the new war, but expressed a doubt whether forbearance might not in some respects have been pushed too far. The Grenville and Windham party inveighed vehemently both against the general tameness of the government and the suddenness and inconsistency of their appeal to arms. Mr. Fox on this occasion made a most eloquent speech on the side of peace. He denied that the new aggressions charged on Bonaparte constituted a ground for war, represented in the strongest terms the dangers and difficulties into which the country was again about to be plunged, dwelt on the hopelessness of the success of new continental coalitions, and severely commented on some remarks made by Mr. Pitt respecting the necessity of still greater burthens than the people had even yet been called to endure. "Recollect," said Mr. Fox, "who it is that announces to you these new burthens: it is not one who is inexperienced in such matters—not one who is used to lay his hand lightly on you—but a great authority on these subjects—not a novice, but an artist." Mr. Fox, during the interval of peace, had made a journey to Paris, and had been admitted to some familiar intercourse both with the Grand Consul and his minister. Both Mr. Fox's visit to the French court *, and his speech on the breaking out of the war, were supposed to indicate a disposition too favourable to the pretensions of the new ruler of France. The ministry justified the war on the ground, partly of general encroachments made or evidently meditated by Bonaparte, partly of a French armament (of which the existence was denied by the French), but chiefly of the violation of good faith in respect to Malta; which island we consequently refused to evacuate in pursuance of an article of the treaty. They at the same time argued that we should soon have no option on the subject, and that if we did not take our own time, hostilities would only be delayed until the renewal of them should suit the convenience of the enemy. The advantages which England, now having little hope of continental alliances, could expect from the contest, were evidently so few, and the evils were so great and many, that however defensible the war might be on the ground of justice, there seems to us to have been great reason to doubt its policy. The relinquishment of Malta might be improper under the new circumstances in which French intrigue had placed us in respect to that island; but the retention of it, as Mr. Fox and some others insisted in debate, did not necessarily involve the renewal of hostilities. "We already possessed Malta: it was surely therefore needless to go to war on account of it." Nevertheless many persons in this country who condemned the former war, gave their ready approbation to the present. Mr. Addington had made the peace, and by thus establishing his credit for a pacific disposition, he was enabled to recur to arms without incurring half the unpopularity which probably would have attended the same course of conduct in his predecessor.

The naval and military means of the country constituted the two most important points to which the attention of parliament could now be turned, and in respect to each of these Mr. Pitt appears to have felt considerable uneasiness and dissatisfaction. The new First Lord of the Admiralty had forborne to employ the merchants' yards in the same manner as his predecessors; and through this and other causes, the naval strength of the country seemed in danger of not being main-

* Mr. Fox, when he was at Paris, allowed himself again to fall into the society of Mr. O'Connor, a circumstance which we are disposed to ascribe chiefly to the easiness of his temper.

tained on the scale which our perilous circumstances demanded. It is remarkable that Mr. Fox agreed with Mr. Pitt in a motion for naval inquiry, for a reason the very opposite to that which Mr. Pitt had urged. Mr. Pitt pressed the motion on the ground of a presumed neglect. Mr. Fox assented to it, because the character of the First Lord of the Admiralty (a person acceptable to his party) having been impeached, an opportunity of clearing himself ought to be afforded. He thus contrived to exalt the character of his political friend, who was one of the administration, at the very moment when he was co-operating in an attack upon the main body of the ministry. The inadequacy of Mr. Addington's means of military defence was however the point chiefly urged. Mr. Fox and Lord Grenville had already coalesced, and on this occasion the three parties, although unprepared with any plan which they had agreed to prefer, appear to have co-operated for the purpose of condemning the inefficiency of the military system of the government. A motion made on this important subject being lost only by a small majority, the Prime Minister announced his intended retreat from office. Mr. Pitt on this occasion recommended to the King the formation of a ministry on the broadest basis; but finding the mind of his Sovereign decidedly adverse to the admission of Mr. Fox, and being unable now to draw to him the Grenville party, he consented to resume his former station. Mr. Addington was afterwards raised to the House of Lords, under the title of Lord Sidmouth, and became a member of the cabinet.

Mr. Pitt has been accused of not sufficiently urging the introduction of his late rival into the government. Two reasons probably conspired to prevent his making the appointment of Mr. Fox the condition of his own acceptance of office. First we may presume that he could not perfectly forget the length to which Mr. Fox had carried his opposition, nor the impressions which he himself might have given to his Sovereign of the pernicious tendency of Mr. Fox's conduct. Mr. Pitt doubtless had advised the erasement of Mr. Fox's name from the list of Privy Counsellors, and this mark of signal displeasure had been given at no very distant period. Now indeed peace had been made, the danger of Jacobinism had abated, and many subjects of dissention consequently were closed; the new war was carried on against an acknowledged despot, and the general circumstances of the times appeared to recommend an union of the chief talents of the country. The accession of Mr. Fox might, therefore, on a balance of considerations, be deemed by Mr. Pitt adviseable, and yet it might not seem so necessary as to justify him in pressing the point to the utmost against the sense of his Sovereign, whose mind had not without cause been alienated from the individual in question. A second reason for the line of conduct observed by Mr. Pitt, might be the views which he entertained of the prerogative of the crown in respect to the choice of ministers; views indeed in which he always differed from Mr. Fox. Mr. Pitt had strenuously insisted, in the year 1784, that it belonged to the King to nominate the administration, and to the parliament to judge of their measures; always however admitting that the individuals appointed must be men possessing a reasonable degree of public character, and of competency for office. The doctrine of Mr. Fox upon this subject tended to impose on the Sovereign precisely those ministers who might be designated by the parties predominating in parliament; parties probably coalescing for this very purpose; and it therefore, as Mr. Pitt affirmed, amounted to the nomination of the ministry by the parliament. It may be difficult to

adjust the degrees of deference to the implied wishes of the legislature, which it may become a constitutional monarch of this country to observe under all the various circumstances under which either he or the nation may be placed. It seems to us however that the prerogative which we are considering becomes very limited indeed, if the king is not allowed to except against the appointment of a particular individual in such a case as this. May not Mr. Pitt have felt that his Majesty had a constitutional right to command his services under all the circumstances of the present case, even though both Lord Grenville and Mr. Fox should be excluded from office, the one by the king, the other by his own act?

The second administration of Mr. Pitt was principally characterised by the formation of a new continental confederacy. The danger of invasion was thus averted; and the inadequacy of his measure of defence, on the credit of which he had seemed to found his claim to assume the reins of Government, a measure favoured in its introduction, but afterwards opposed by Mr. Fox, did not therefore excite that serious dissatisfaction which might have been felt if the French army had still threatened our coasts. The policy of this confederacy has not been regularly discussed in parliament, but many papers were laid before it with a view to a debate. By these Great Britain appears to have instigated a new continental war, and to have engaged to furnish large pecuniary assistance. Russia, Sweden, and at length Austria, resolved to act, but Prussia was expected only to be neutral. Indeed her hostility was feared, and "demonstrations" were deemed necessary to be made by a Russian army which was to approach her borders. The disposeable force however of this new coalition (independently of British troops) was great. It was assumed to be superior by 100,000 men to that of France. A chance was thus afforded of repressing the ambition of Bonaparte, now the Emperor of the French, who seemed more and more determined to convert every event both of peace and war to the purpose of his own aggrandizement.

The surprising infatuation of the Austrian general, who, though Austria chose her own time of beginning the war, suffered Bonaparte to interpose a large army between him and his Russian allies, while it indicates how much the hand of Providence was against us, may be pleaded in favour of the original policy of this confederacy; for an act of folly so signal, and so big with calamitous consequences, undoubtedly was not to be reckoned among the probabilities upon which it was necessary to calculate. Even after the destruction of the whole army of Gen. Mack, another hope of the emancipation of Europe, seemed to dawn upon us; for if during Bonaparte's absence in the capital of Austria, Prussia had but had the vigour to take the field with only half that force on which she a short time afterwards alone, and unsupported, thought fit to stake her very existence, the probability of the return of the French Emperor and his army to his own territories might reasonably have been questioned. While Prussia deliberated, the battle of Austerlitz was fought, and the fate of Europe was decided.—This battle also gave the last shock to the mind of Mr. Pitt, who had been for some time so much enfeebled by ill health, as hardly to be capable of holding the reins of government. The formation of the confederacy had been looked to as the achievement by which he might hope both to save his much-loved country, and to restore independence to Europe. In assuming the administration, he probably had some view to it; he had watched its progress with the greatest solicitude; he had seen it not without difficulty effected;

he had then traced the march of armies, and estimated the several chances of the war, with a mind naturally sanguine, but now sobered by experience, as well as bending under bodily disorder. On him seemed to rest the whole weight of the administration. The affair also of Lord Melville, while it had agitated his mind with a variety of distressing feelings, and had thus weakened his already drooping body, had deprived him of an old and very efficient associate in the cabinet, and had thus greatly added to the pressure. He repaired to Bath just before the parliament was to meet, and was brought back with difficulty. Notice was given in parliament of a motion which was to cast the severest censure on the continental measures of his administration; but the motion was suspended on account of the extremity of his illness. He died at this period, an era not the most favourable to his reputation, since it was big with dangers to his country, which it now clearly appeared that his first administration, however it might have preserved us for the time, had failed effectually to avert, and which his more recent measures seemed even to have aggravated. Great undoubtedly had been the talents as well as the zeal and integrity which he had for near twenty years exerted in the service of Great Britain. No man perhaps ever understood so well her commercial and financial interests, or perceived so clearly and intuitively the true path of policy in the case of all that variety of complicated questions which relate to her domestic interests. No man, as we believe, was a truer friend to her mixed constitution. He is said to have been prodigal of the public money; he however abolished a great number of useless patent offices, without claiming the credit which on this account he deserved, and enforced a prompter payment of the revenues into the Exchequer. The public accounts, when he entered upon his office, were in great confusion and obscurity. He simplified and illustrated them in such a manner, as to place in the clearest light his own financial measures, and he thus also provided against the ignorance or improvidence of subsequent financiers. He substituted public biddings for private contracts, and not only established a sinking fund, which he both maintained inviolate and materially re-inforced during the war, but also introduced the new and economical principle of war-taxes, by which he set the example of raising a very considerable proportion of the supplies within the year. He is also accused of having been too profuse in the distribution of honours. This charge seems to be not unfounded; but it may perhaps palliate the fault to allege that his high, though as we fear, mistaken sense of honour, betrayed him in this respect into concessions to new colleagues, with whom he had coalesced, whose expectations and engagements he was more ready to fulfil, than those even of the men towards whom he felt greater confidence. He died insolvent. The parliament paid his debts, and ordered a monument to be erected to his memory. Mr. Fox assented to these measures, observing that Mr. Pitt was certainly a great man, and that his integrity was unquestionable: he would even have agreed to the resolution in which the House of Commons expressed their sense of his services, if one expression in it, that of his having been "an excellent statesman," had been omitted. Of the course which Mr. Pitt pursued in respect to foreign politics, we have already given our sentiments, which are those of only qualified approbation. If indeed at the period of which we are now treating, Europe was to be saved, we are disposed to think that, by the blessing of Providence, the talents of Mr. Pitt would have effected her deliverance.

——— Si Pergama dextra
Defendi possint, etiam hâc defensa fuissent.

But Europe was still staggering under the blows which she had so recently received; and her further humiliation, by the means either of encroachments submitted to in peace, or of defeats sustained in war, was not to be avoided. Mr. Pitt urged her on to war, and thus precipitated her into a state to which otherwise she might only have gradually approached. The high spirit of Mr. Pitt had also disposed him to favour the renewal of hostilities on the part of Great Britain. He was not inclined to wait till we were actually attacked, which, perhaps, under the existing circumstances, would have been the better policy. On his successors now devolved the arduous task of protecting and governing this great but endangered country—a country burthened with an unprecedented debt; pressed down with heavy taxes; disturbed by faction, as well as divided by the spirit of party; involved also in a tremendous war; stripped of almost every ally; indisposed by the very security so long enjoyed, to believe in the magnitude of the impending danger, and prevented by the very freedom of her constitution from resorting to those strong measures for her military defence, which were called for by the novelty of her circumstances—a country, however, still powerful in her resources, possessing a triumphant navy, and a high military reputation, deriving political freedom even from those intestine conflicts, which sometimes threatened her with confusion; and more and more animated by the consideration, that on her almost exclusively was now devolved the maintenance of the cause of liberty, and of lawful government in the European world. Happy should we be if we could add, that she was no less sound in her principles, and pure in her morals, than renowned for her valour; and if we could justly affirm that her love of religion was as ardent as her passion for liberty; that she devoutly trusted to the blessing of Providence on a good cause, and neither placed a presumptuous confidence in the courage of her fleets and armies, nor exalted the successive leaders in her senate into the objects of her idolatry*.

* That this principle of confidence in God, and of distrust in ourselves, is by no means dissociated from bravery and skill in war, may be established on the authority of the greatest and most successful general that ever fought the battles of this country, the Duke of Marlborough. Writing to Sir Robert Walpole, in the summer of 1710, after most of his great victories, he thus expresses himself: "The Mareshall de Villars continues daily to assure his generals, that if there be no peace, the king has resolved to decide the fate of Europe by a battle in these plains. A battle at a distance is easily resolved and ordered; but when two such armies as consist at least of above one hundred and thirty thousand men each, shall be in presence, the most determined courage will be uneasy till the event of so great an action be known; the great God which has hitherto blessed her majesty's arms, will, I hope, give his protection to our just cause."

(To be continued.)

The following communication has been transmitted to us by a respectable correspondent. We have taken the liberty of considerably shortening it.

Miss Louisa Cooke, the subject of this memoir, was the youngest daughter of the late Mr. Isaac Cooke of Bristol. She died Sept. 5, 1807, aged 26 years. She was educated in the nurture and admonition of the Lord from her infancy. But the era from which her religious course is to be dated, is the month of April 1799, when she was attacked by a putrid fever, which, in the opinion of the medical gentlemen who attended her, seemed likely to terminate in her death. Happily she was not affected with the slightest degree of delirium throughout her illness. During this period it pleased God to apply to her heart those

blessed truths, which she had so often heard both from the lips of her mother and from the pulpit. She expected to die, and under this expectation enjoyed a lively hope of going to Jesus Christ, on whose holy name she was continually calling, blessing and praising God for the consolations he so generously afforded her in her distress. She was perpetually requesting that the Psalms of David might be read to her, and found them to be a source of unfailing pleasure. Her anxiety to see her dear mother (for her illness occurred while she was on a visit to her eldest brother in London) was very great. Repeatedly she thanked God, that she was the offspring of one who had nurtured her in the way of the Lord, and that she was a child of many prayers, which she then found were answered. When her mother arrived, the crisis of her disorder was past, and she had begun to recover. Her health gradually returned, and in the course of three weeks she was able, though still very weak, to travel by easy stages to Bristol. There she made a covenant with her Lord to be wholly and entirely his, which engagement she sealed at his table.

Six months after her first attack she had another, which again threatened her life. It however pleased God to raise her up a second time from what was expected to prove her death bed. For the five succeeding years her constitution continued in a weak and delicate state, but she grew in grace and in the knowledge of her Lord and Saviour.

In the month of April, 1805, she was seized with a nervous fever, which confined her for some days to her bed; and as her health was not speedily re-established, she went in the following June to Dawlish, under the hope that the sea air might prove a restorative. But the great Disposer of all events had determined otherwise; and a low chronic fever kept her in a state of constant debility. From henceforth she lived much in solitude, the greater part of her time being spent in her own chamber. In her retirement she was always engaged, either in reading the sacred volume, or in pouring out her soul in prayer to God. And on these occasions she not unfrequently enjoyed delightful intercourse with her gracious Lord, and sometimes felt as if the very gates of heaven were open before her. Frequently also during the time of public prayer and preaching, her mind was powerfully affected by the word of God. She was unremitting in her attendance in the house of the Lord, resisting the solicitations of her friends, who, on account of her great and increasing debility, were often induced to dissuade her from going to church. Her mind was now so unceasingly occupied in communion with her God and Saviour, and in the contemplation of his glory, that she was unfitted for general society, which she therefore avoided; a circumstance which led some of her friends, who were unacquainted with the real state of her mind, to suppose that they were neglected by her.

After some time, she was induced, by the persuasions of her friends, to try the effect of another journey to the sea-side. On the 13th of April, 1807, she set off for Weymouth. On the road she often expressed the satisfaction she derived from the idea that her dear mother and other pious friends, together with the ministers whom she was accustomed to hear, were praying for her. But her satisfaction rose still higher when she recollected, that the great Intercessor was always pleading for her at the throne of grace. Whilst she was travelling, she repeated from memory many of the Psalms of David, and several chapters from the Prophets and St. Paul's Epistles. Cowper's hymns enlivened her devotion; and various passages from other favourite authors recurred to her recollection. Her attention was occasionally arrested by the surrounding objects of nature, which drew from her many religious reflections.

During her stay at Weymouth, her indisposition increased, and she felt a strong conviction that her sickness would be unto death. Her solicitude to return to Bristol became great, as her health declined; and of course she was not constrained to remain against her own inclination.

After her return her frame of mind became so heavenly, that she seemed often to be absorbed in the love of God her Saviour. So deep was her humility and self-abasement, that she frequently exclaimed, in the language of St. Paul, "I am the chief of sinners." The excellency of Christ was almost the only subject on which she would converse. In secular discourse she refused to join.

On the 12th of July the sacrament of the Lord's Supper was administered to her; and during the celebration of this ordinance a deep solemnity rested on the minds of all who were present. On this occasion she engaged in conversation with the clergyman who administered the ordinance to her, on her favourite subject, the Divinity of Christ; and on his leaving

her to go to church, (for it was the Lord's day) she followed him to the door, took his hand, exhorting him with great energy to preach Christ. She took a similar leave of another clerical visitor, admonishing him to the same effect.

The exercise of her mind during this day probably occasioned a convulsion fit, which seized her at the close of it, and lasted from eleven to twelve o'clock at night. The sensations it produced seemed to give her an idea of dying. Her language, on her being so far recovered as to be able to speak, was peculiarly animated and impressive, but uttered so rapidly that but few of her expressions could be remembered. Such as could be collected strongly marked the heavenly frame of her mind.

During the last six weeks of her life, she appeared to be altogether swallowed up in the contemplation of the love of God. Her conversation was expressed almost entirely in scriptural language; and so apposite and extensive were her quotations from the sacred pages, as to surprise all around her. When this surprise was manifested to her, she would reply, "This is the teaching of the Holy Spirit." A few weeks before this period, she mentioned that it had been her earnest and constant prayer, for two years at least, that she might be filled with the Holy Ghost.

During the last nineteen days of her life, eighteen of which were spent in bed, her sufferings were extremely severe, occasioned by violent and long continued spasms. After every paroxysm, so soon as she had a little respite from pain and had recovered her breath, she would exclaim, "God is love." "Praise God." "Christ is all and in all." Her resignation and thankfulness were not occasional acts, but the invariable frame of her soul; nor did she cease thus to express herself, till debility deprived her of the power of speech.

One day when she was agonized with pain, she was asked if her sufferings were not unspeakably great. She immediately opened her Bible, and pointed to that passage in the prophet Daniel's account of the three Hebrew champions, "Nor was an hair of their heads singed," intimating thereby the divine support she enjoyed. Her unshaken faith, and quiet submission to the will of God, continued without interruption to her latest breath. She slept but little; and whenever her sister, who slept in the same room with her, awoke, she found her engaged in communion with her God and Saviour. She took but little food; but on whatever she did take, whether it were food or medicine, it was her constant practice to implore a divine blessing. Indeed all the sustenance she used for some time previous to her being confined to her bed, was merely one or two biscuits and a little water in the course of 24 hours. During the last 19 days she took no food at all.

Being asked a few days previous to her death, if her consolations abounded, if death had lost its sting, and if she had any anticipations of the joys of heaven; and being requested, if she was enabled to reply in the affirmative, to extend her finger, which was her usual mode of expressing assent; she stretched out both her arms, while a sweet smile sat on her countenance. These questions were frequently repeated, and always received the same answer. On the second of September, four days before her departure, one of her sisters, whose visits to the sick room were, in consequence of her own ill health, only occasional, went thither merely for the purpose of looking at her. Miss Louisa had at this time scarcely power to articulate; but, seeing her sister, she made a sign for her to advance towards her bed; and after a painful effort to speak, she whispered, "God is love." During the two last days of her life, the room in which she lay, appeared like the antichamber of heaven. All who approached were conscious of a holy serenity diffused through their minds. On Saturday, September 5, her hands were clasped and uplifted, and her eyes raised to heaven, throughout the day. A few hours before she expired, she uttered something, but so indistinctly, that it could not be positively ascertained what she said. But it was pretty confidently supposed to be, "Lord Jesus come quickly." At about half past seven her respiration became weaker and weaker, like the breath of an infant falling asleep, till it entirely ceased, and the unfettered spirit took its flight to the bosom of Him who waited to receive it.

It may perhaps be asked, what were the steps which led, under the divine blessing, to so triumphant an issue, at the early age of 26 years? The answer is easily given.

The deceased loved and sought retirement: ever since her health began to decline, and long before the more dangerous symptoms of her disorder appeared, she was in the constant habit of retiring to her own room before the rest of the family; and the time so gained was spent in religious exercises. Thus daily she implored that grace, which God, according to his

promise, conferred upon her, and which so strikingly manifested itself through a long illness and in a dying hour. The grace thus sought and obtained, bore her mind above all the sufferings of dissolving nature, which she would never permit to be called an affliction. It is chiefly in retirement, and in the private exercises of devotion, that the soul communes with God, grows in the knowledge of God, becomes like him, and obtains strength for glorifying his name.

This eminent Christian loved and read the Scriptures. She carried a Bible in her pocket for two years preceding her death, and occupied all her leisure time in reading it. During her last illness she had the Scriptures read to her, after she became incapable of reading herself, and so long as she was able to hear others read to her, nearly all day; particularly the New Testament and the Psalms; and so closely was her attention rivetted to the subject, and so accurate was her knowledge of Scripture language, that if, in consequence of weariness from long continued exertion, the slightest deviation was made by the reader, she would immediately remark and correct it. Here then the happiness of her dying moments is farther accounted for. She loved and studied the Scriptures, the foundation of faith and hope.

Another mean of advancing the deceased to that blessed state which has been described, was, doubtless, her attachment to the public ordinances of divine worship. On these, while able, she was a constant attendant; never deeming any inclemency of the weather a sufficient hindrance. The delight which she experienced under the ministry of the word of God was great. The Gospel was to her heart glad tidings of great joy, because she felt her need of a Saviour, and came to the house of God in a state of humble dependence on divine teaching, and with an earnest desire of enjoying intercourse with the friend of sinners. That this was the state of her mind is evident from this, that when divine service was over, instead of joining with others in worldly conversation, or even in discussing the merits of the sermon, as the manner of some professors is, she hastened home, and there made it an invariable rule to retire to her chamber for the purposes of meditation and prayer. She was no common hearer, and therefore, as might be expected, derived no common degree of benefit and pleasure from what she heard. So sensible was she of the value of the public ordinances of religion, that, when extremely ill, she manifested the greatest anxiety that none of the family should be prevented from going to Church; and when she was so debilitated that she could scarcely articulate, she was observed to intimate to her sisters, by signs, her wish, that they should not remain with her, but repair as usual to the house of God. And even after she was confined to her bed, the same solicitude continued; for when the clock announced the stated hour of family worship, she became uneasy till all who were in the room had left her, except those who were absolutely necessary to afford her support in her frequently returning spasms.

That abstraction from the world and its concerns which this excellent young person cultivated and maintained, was undoubtedly another step towards her triumphant exit from life. For many months she scarcely uttered a secular idea. Her conversation was truly in heaven. The same degree of external separation from the world is certainly not in the power of every professor of religion; but it may safely be asserted, that much of that communion with the world, and conformity to it, which prevail among professed Christians, is the effect of inclination, not of necessity, and proves a sad bar to that peace and joy in believing of which the deceased experienced so large a share.

The piety of the subject of this memoir, it may be proper to add, was not confined to her closet and the house of God. Loving God, she loved her brother also, she was therefore often to be found, while able to go abroad, in the cottages of the poor, reading the Scriptures to them, and conversing with them on the things pertaining to the kingdom of God. And even after she was confined by sickness to the house, her hands were employed for their benefit. Like Dorcas of old, she made garments for the widow and fatherless. Two thirds at least of her allowance for clothes and pocket-money were expended for charitable purposes. When a funeral sermon was preached on occasion of her decease, a servant of the family observed in the same pew with herself an aged woman, who wept bitterly. The servant inquired of the stranger (for such she was to all the surviving branches of the family) why she wept. She replied, "I have reason enough to weep, for I have lost the best friend I had;" and then related how the deceased had visited her, relieved her wants, and instructed her in the things of God. Real godliness consists not altogether in devo-

tional exercises; but in a due mixture of holy contemplation and active benevolence. While the heart is "surely fixed there, where true joys are to be found," the members of the body will be engaged in "doing good unto all men, and especially to them who are of the household of faith."

Would the reader of this memoir enjoy the comforts of religion in the season of sickness and in the hour of death? Would he not only die in a state of acceptance with God, but have an abundant entrance ministered to him into the everlasting kingdom of our Lord and Saviour Jesus Christ? Does he wish to pass off the stage of life in the full assurance of faith? Let him cultivate the spirit and conduct of genuine Christianity. Let him imbibe the spirit of true devotion, a love of retirement, and an habitually devotional temper; let him read and study the Scriptures in private, as well as attend on the public means of grace. In the latter something may be found which corrupt nature relishes; in the former nothing. The evidence therefore which an attendance on outward ordinances affords, however regular it be, may be dubious and suspicious; but that which arises from secret intercourse with God is clear and indisputable.

DEATHS.

At his apartment in Tottenham Court-road, in his 76th year, Mr. John Walker, author of "The Pronouncing Dictionary of the English Language," and of several other works.

At Bishopsburn, co. Lincoln, the Rev. Henery-Montague Davis, Rector of that parish, and vicar of Fynsford, Kent.

At Mongwell-place, Berks, the Hon. Mrs. Barrington, Lady of the Hon. and Right Rev. the Bishop of Durham, and daughter of the late Sir Berkeley-William Guise, Bart. of Rendcombe, co. Gloucester.

Rev. Robert Hodgson, Rector of High-Hoyland, near Barnsley, co. York.

At Orston, near Bingham, Notts, the Rev. Thomas Guilford, curate of Whatton, and the consolidated churches of Orston, Thoroton, and Scanington.

In London, after a painful illness, the Rev. Thomas Jones, one of the senior fellows and tutor of Trinity college, Cambridge.

In London, aged 83, the Rev. T. Lawson, brother to the late Sir Henry, and uncle to the present Sir John L. bart. of Brough-hall, co. York.

Aged 82, the Rev. Thomas Freeman, rector of St. Martin's, vicar of St. Paul's, and forty-seven years minor canon of Canterbury.

ANSWERS TO CORRESPONDENTS.

Socius; Talie; and G. B. will be inserted.

S. Y.; Jack Chace; the Anecdote of Mr. Boehm; and Cordelia are received.

A. M.; and J. W. M.; are under consideration.

Had it been our intention to insert J. K.'s communication, he certainly should have been informed of it.

The Essay on the Principles of Obedience to Civil Government has been left at the Publishers. We greatly approve its object; but it will not suit our work.

ERRATA.

No. for Sept. p. 610, col. 2, l. 29, for *review* read *reviewer.*
——— —— 613, — 1, l. 12, for *countrymen* read *countrywomen.*
——— — 2, l. 6, for *fretful* read *fitful.*
———— —628, — 2, l. 32, for *guided* read *girded.*